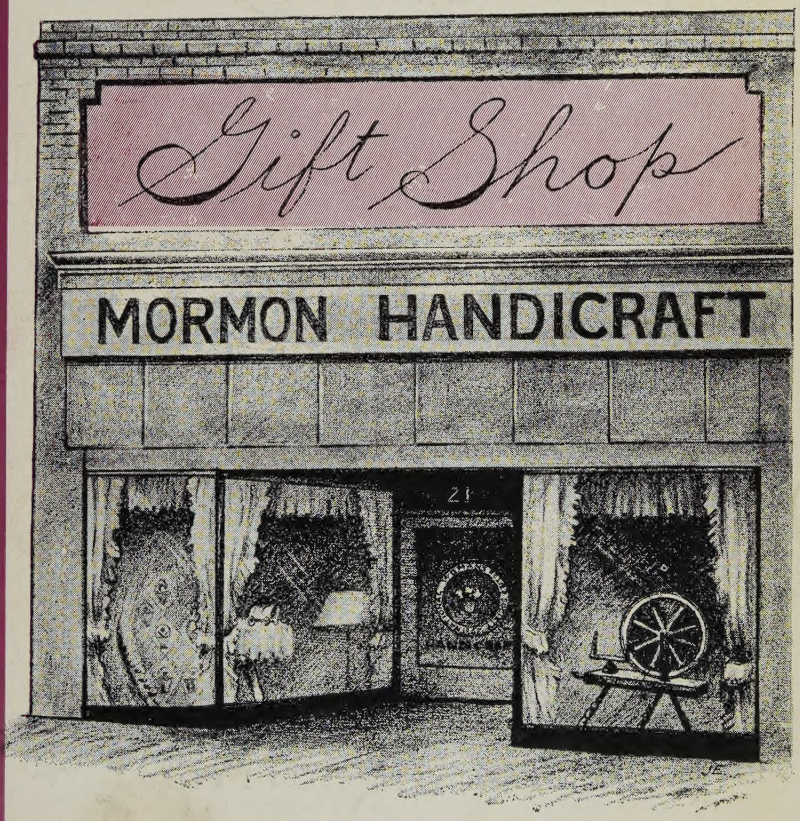
The Relief Society Magazine

Vol. XXV NOVEMBER, 1938 No. 11



MRS HATTIE T SNOW
487 NORTH 3RD EAST
PROVO UTAH

Christmas is Coming

Individualize your gifts by purchasing them at

Mormon Handicraft

Each gift has just the personal touch you are seeking.

The variety of articles will make selection easy.

Lovely handmade articles at reasonable prices.

MORMON HANDICRAFT

21 West South Temple

DIVIDENDS

PAID FOR

32 YEARS

SAFETY OF YOUR INVESTMENT

INSURED UP TO $5000

DESERET FEDERAL

SAVINGS AND LOAN ASSOCIATION

44 SOUTH MAIN ST. SALT LAKE CITY, UTAH

Free Booklet on Request Explaining Insured Shares

NEPHI L. MORRIS, Pres. J. E. KJAR, Secretary

O.P.S. Guarantee

At O. P. Skaggs System Stores you get—a greater variety of foods, a guaranteed quality and a guarantee that the quality is all that or more than you would expect or your money will be refunded.

O. P. SKAGGS
Efficient Service System
FOOD STORES
"A Surety of Purity"

This Year—Give BOOKS

In making your plans for Christmas or other special occasions, remember this—

"There is a peculiar dignity attached to the gift of a book that is in no way affected by its price."

Our Stock of books is the largest and best in the Intermountain region—Standard works, classics, Church publications, fiction and non-fiction.

We also have a complete stock of Greeting cards for every occasion.

Also Radios, Cameras, Portable Typewriters, Fountain Pens, Pencils, Note Books, and a Thousand and One Gifts.

DESERET BOOK COMPANY

44 East South Temple
Salt Lake City, Utah

Complete Suits for Men and Women—Children's Clothing A Specialty

Prompt and Careful Attention to Mail, Telephone and Telegraph Orders

Temple and Burial Clothes

Variety of Grades and Prices

GENERAL BOARD RELIEF SOCIETY

Open Daily—9 a. m. to 5 p. m.

Telephone Wasatch 3286
29 Bishop's Building
Salt Lake City, Utah

Blue Blaze...

UTAH'S SOOTLESS COAL

Burns with a LONG FLAME. CLEAN—HOT—ECONOMICAL

Jewkes Coal Sales Company

514 Judge Building **Salt Lake City, Utah**

THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

VOL. XXV NOVEMBER, 1938 No. 11

CONTENTS

There Will Be Summer ..... Vesta P. Crawford 719

Frontispiece—Ducks Take Flight 720

Spreading The Cloth ..... Dorothy Nell Mair 721

Erratum 722

The Early American Coverlets ..... Lutie H. Fryer 723

Dear to the Heart of the Shepherd ..... Dorothy Clapp Robinson 727

Happenings ..... Annie Wells Cannon 731

Editorial:

General Conference 732

Relief Society Conference 733

Lesson Department 769

PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Telephone Wasatch 980

Subscription Price: $1.00 a year; foreign, $1.00 a year; payable in advance.
Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany manuscripts for their return.

"Everything to Furnish the Home"
THE GREATEST VARIETY AND LARGEST STOCK OF
Living Room, Dining Room and Bedroom Furniture
in the Intermountain Territory
400 Suites to Choose From

GRANITE FURNITURE CO.

Out of the High Rent District
The home of THE ROUND OAK RANGE, AMERICAN BEAUTY WASHERS
KELVINATOR, FRIGIDAIRE AND STEWART-WARNER REFRIGERATORS
Quality and Service Come First—We Deliver Everywhere
MURRAY SUGAR HOUSE PROVO

"No Doctor Advises Home Washing as A Health Exercise"

Peerless Laundry

1184 E. 21st South Complete Laundry Service Hyland 2182

It Costs No More to Hire Experts

Thoroughly trained, highly experienced men and women have saved Salt Lake County taxpayers more than a quarter of million dollars with an actual INCREASE in service to the public.

LOOK AT THE RECORD

FINANCIAL

County taxes (1936)	$5.76
County taxes (1937)	5.60
County taxes (1938)	5.30
Saving	$ .46
Cash on hand.	
Dec. 31, 1937	$309,051.24
Dec. 31, 1934	21,323.61
Increase	$330,374.85
Indebtedness.	
Dec. 31, 1934	$ 1,218,000
April 1, 1938	645,000
Decrease	$ 573,000
Refunding bonds.	
Dec. 31, 1934	$ 150,000
Dec. 31, 1937	None

ACCOMPLISHMENTS

Promotion of W. P. A. Projects.
Employment through projects.
$75,000 grant to S. L. C. for Airport.
Old Age pensions.
Assistance to children, blind and direct relief.
New Sodium vapor lights.
$65,000 for County hospital.
Opening of Winter Sports area.
$18,000 in rehabilitating farm lands.
New roads and bridges.
New signposting of highways.
Purchase of gravel pit and machinery.
Simplifying accounting systems.
Courtesy in all offices to everyone.
Efficient service by experienced employes.

We're Marching Along With Roosevelt
to Peace and Prosperity

KEEP SALT LAKE COUNTY IN STEP
—ON NOV. 8—

VOTE DEMOCRATIC STRAIGHT

(Paid Political Adv.)

Healthful

★ ★ ★ ★

A robust vitality is the best health insurance. To maintain your vitality this winter, eat plenty of Fisher's Vitamin "D" Bread, your cheapest and best energy food. Then, too, in every loaf you get extra health from the sunshine vitamin "D" . . . so essential to sound teeth and strong bones. And for tempting lusciousness try Fisher's Better Donuts, they are as digestible and as nutritious as good bread and butter, and mmmmmm—are they good!

★ Fisher's Better Donuts - - Fisher's Vitamin "D" Bread

Products of the AMERICAN LADY BAKING COMPANY

ROYAL IS "Utah's Purest Coal"

Users everywhere know that Royal—
Starts quicker
Burns cleaner
Furnishes more heat per dollar.
Try Royal and realize the difference.
Ask Your Dealer

ROYAL COAL COMPANY

817-822 Newhouse Building **Salt Lake City, Utah**

The Deseret Industries...

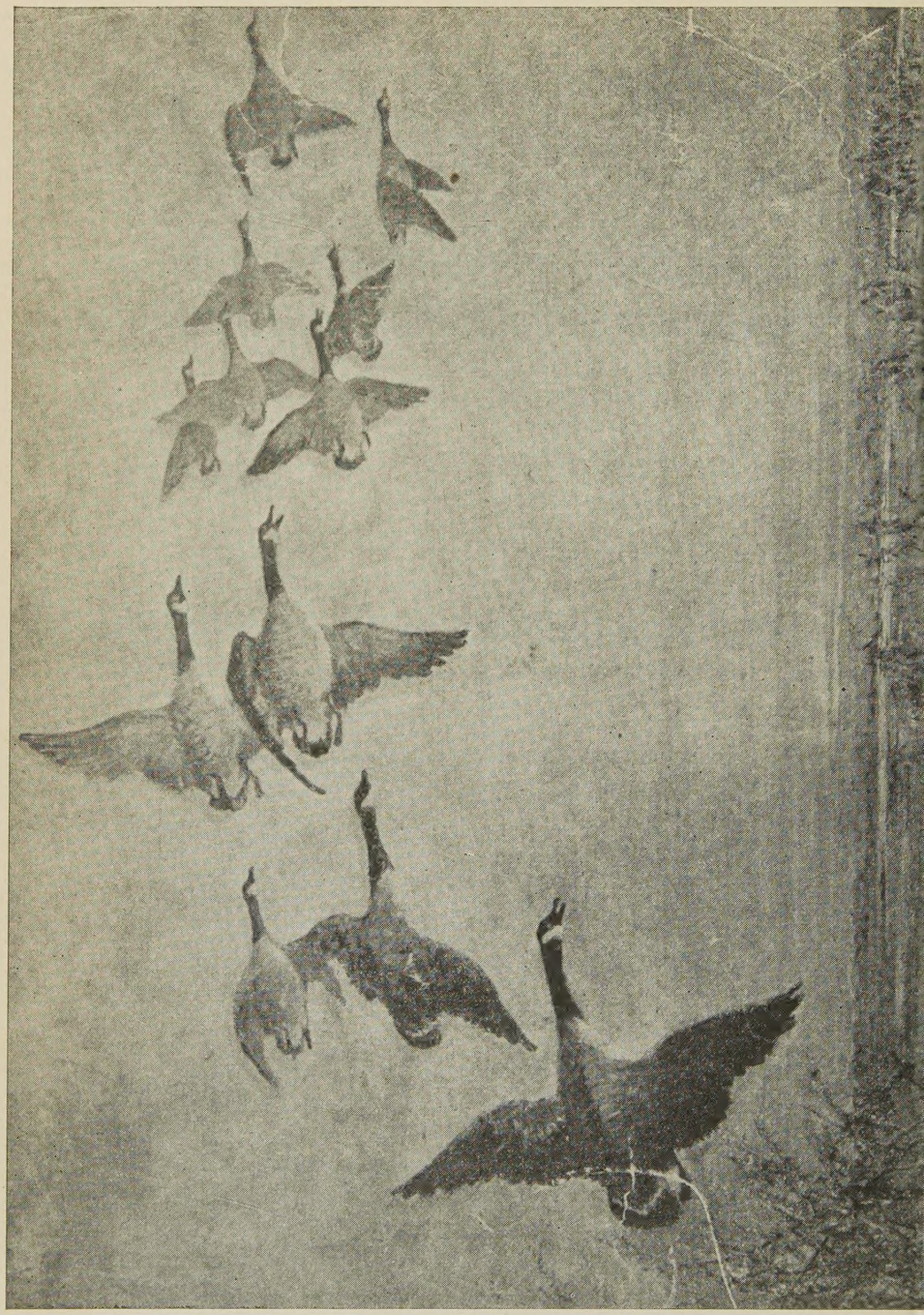
The newest link in the L. D. S. Church Welfare Plan, has now advanced far enough to solicit the help and assistance of the Stake Directors, Bishops, Presidents of Relief Societies, and the general public in order to sell the various kinds of merchandise we have in our stores at 60 Richards Street and 342 West 2nd South in Salt Lake City, Utah.

The general public, I'm sure, will welcome an institution owned and operated by the Church where the following items and many others can be purchased: **Kitchen stoves $5.00 to $15.00, tables $1.50 to $15.00, chairs 50c to $1.25, rocking chairs $1.25 to $3.00, dresses 10c to $1.25, O'coats $1.25 to $7.00, suits $1.50 to $5.00, mattresses @ $4.50 and spring filled @ $8.00, heating stoves $3.00 to $8.00, and many other items too numerous to mention.**

There Will Be Summer

By Vesta P. Crawford

Remember this, oh heart, long winter bound
From sorrow that the white earth cannot end,
There is a healing that the wise have found;
For soon the blue of columbine shall bend
In fragile beauty on the blossomed hill,
And aspen lift their silver in the sun.
The sound of trembling leaves shall fill
The shadowed space. A limpid stream shall run
Among the shining stones that lie between
The willows and the boughs of alder brush;
And deepened in the darkness green and cool
The silence shall be rifted by a thrush.
Remember this, the winter days must pass,
And God will weave his summer in the grass!



The
Relief Society Magazine

VOL. XXV NOVEMBER, 1938 No. 11

The Spreading of the Cloth

By Dorothy Nell Mair

THE great American feast day approaches! From far and near the scattered members of the family come. Around the festive table they assemble to give thanks to the Creator for a bountiful harvest, and to acknowledge in united spiritual communion the blessings He has bestowed upon them. Thanksgiving Day is a sacred day and a joyous one.

Should not a sacred feast be spread upon a sacred cloth? In the Old Testament there is mention made of the spreading of the cloth when guests arrived in one's house. Also, in various places throughout the Bible, linen is spoken of. In Chronicles we read of Solomon importing linen from Egypt, and indeed, it was held in such esteem that only priests wore garments made of it. Linen was called the cloth of purity. It covered the altars and sacred objects in the temples, no other fabric being considered good enough for such service. On Thanksgiving Day we hold a sacred feast, too. We bow our heads in prayer and lift our hearts to God to thank Him for our blessings and to commemorate the blessings He bestowed upon the Pilgrim fathers. The feast before us is spread upon a gleaming white cloth—the sacred cloth of linen. And so it should be.

THE modern housewife meets with no problem when she shops for table linen. Fashion has decreed for us many varieties from which to select. There will be tables graced with lace coverings made from linen threads; there will be glassware and silver service sparkling on white damask. Originally, damask was a heavy silk, elaborately ornamented, and took its name from the ancient city of Damascus where it was first made. When table linen began to be woven in brocaded effects, it took its name from elaborate brocaded silk, and was called linen damask. Whatever your choice for a table covering, preserve the sentiment of the feast and use linen. Linens from Ireland and Belgium are accepted as the best in quality. In fact, the flax from Belgium is said to be the best in the world, having a very rich creamy color, thought to be imparted by the chemical content of the waters of the river Lys, in which the flax is retted.

Tablecloths were in use for many years before napkins were considered part of the table equipment. The cloths used by the ancients had very long ends, which served as napkins, and it was not until the time of Queen Elizabeth that separate napkins were fashionable. Because of the elaborateness of the old-time

banquet tables, professional table setters were employed. When the napkin was introduced, these professional table setters received large sums for folding them in odd shapes and forms which was thought to add to the table's decorative appearance.

ALL through the ages memorable events either of religious significance or of social importance have been celebrated by feasts. The elaborateness of the early Egyptian banquet tables was superseded by those of the Roman Empire during its height. At that time it was customary for the host to present each guest with a crown of flowers to be worn during the dinner hour. But, with all the display of elegance of historical feasts of the past, perhaps none of them had the sentiment and significance of our own Thanksgiving Day dinner, excepting those given by Christ when he fed the multitudes and nourished not only the flesh, but the spirit.

Thanksgiving Day is a home day. During the year members of the family may wander, and grow thoughtless of one another, so absorbed does each become in his own interests, but when Thanksgiving Day approaches all thoughts turn toward home and all that it stands for. An irresistible longing for loved ones brings us back to the family fireside. Truly, it is a communion when both the flesh and the spirit are nourished, and each soul acknowledges the goodness of God.

Many there are who have families to return to; many there are who have not. Welcome the stranger and the poor to your board on this day of Thanksgiving, as Christ welcomed the lonely and the outcast to share with Him. Thanksgiving Day is a sacred day; let the spreading of the linen cloth be one of hospitality, charity, and good will for all.

ERRATUM

ATTENTION: The Editor of the Relief Society Magazine and General Board most sincerely regret a number of mistakes occurring in the October issue. Particularly do we regret the omission of the note **(Paid Political Advertisement)** under the page REPUBLICAN CANDIDATES and the transposition of photographs of two of the candidates. All political advertisements appearing in our Magazine are paid advertisements, and in no way represent the political opinions of the General Board. Attention is called to the political advertisements of both parties appearing in the September and November issues.

The Early American Coverlets

By Lutie H. Fryer

Assistant Professor—Home Economics Department— U. of U.

AS all things early-American increase in popularity the coverlet of our grandmother comes back into its own. A large majority of American families cherish at least one such heirloom woven either for or by an industrious ancestor. Far greater than mere family or antiquarian interest, however, is the genuine beauty of these masterpieces of textile art.

The things made by our forefathers and their neighbors show how they lived and vivify their times. The impulse to know our past gives rise to the general interest in early American textiles. Historical societies and many private collectors are devoting themselves to finding and preserving the work and names of many kinds of early American craftsmen, and foremost among them are the coverlets and the coverlet weavers.

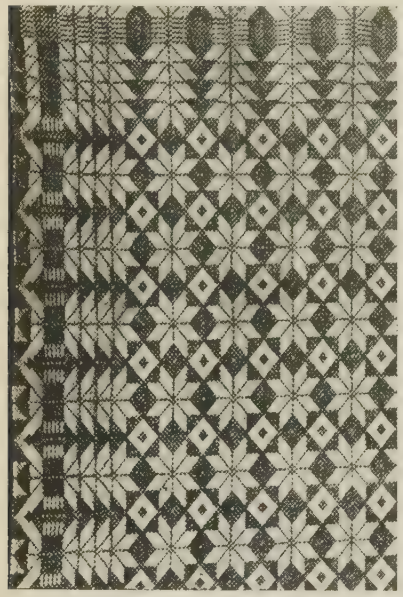
Much has been discovered about these weavers and their work. We know that hand-woven coverlets as coverings for beds were a part of the household furniture of our forefathers in America from the earliest days down to about the time of the Civil War. In the great houses of the South the mistress of the mansion superintended the weaving of coverlets; likewise, in the smaller homes of the North and West, each woman did her own weaving. As a spontaneous expression of beauty the coverlet is to America what the rug is to the Orient. In fact, Oriental rugs and American coverlets have more in common than their folk origin. The eight pointed star and the pine tree borders, so common in Colonial coverlets, are to be seen in rugs from the East. The original symbolism of design has been forgotten, but it is interesting to note that our pine tree is very much like the Egyptian Dibu, a pillar of the sky, emblem of Osiris and of the eternal duration of the dead. The Colonial weavers used traditional designs brought from their homelands, but the question of their origin of design and ornament is ever a puzzling problem for the wise.

The Colonial coverlets are works of art. "Art is the wine of life," says Richter, and the hand-woven coverlets tell us that the humblest artisan who kneels at the shrine of Beauty receives his share of that priceless draught.

Thoreau says that the value of a thing is determined by the amount of life that goes into it. If pioneer mothers valued their work according to Thoreau's standards, only a queen or millionaire could possess such an art treasure, for almost a year of a woman's life went into the making of a coverlet.

The passing years leave us many legacies, but every generation casts aside old customs, old ways of thought, old faiths and old ideals, as the tree casts aside its withered leafage, and in the hurried march of the years it may happen that something of real value will be purposely thrown away or carelessly left by the wayside. Now and then we should turn from the clamorous present and go back in thought to that quiet past where the roots of our being lie. One of the Half-way

Houses on the road might be called "At the Sign of the Old Coverlet," and by pausing here we may recover certain lost things unknown to us or unremembered, but well deserving both knowledge and remembering.



SNOWFLAKE DESIGN

THE art of weaving had its beginning in prehistoric days. In Greece nine hundred B. C. the art was highly developed because Homer tells us that Isis finds Helen, the goddess, "in her palace at her loom" weaving into "a golden web" the story of the Trojan wars; and he clothes Ulysses in "a rob of military purple" into which Penelope had woven a hunting scene.

"In the rich woof a hound, Mosaic drawn,
Bore on, full-stretch, and seized a daffled fawn."

Egyptian hieroglyphics show the goddess Isis with a shuttle in her hands. China made textile fabrics, twenty-five hundred years before Christ. The weaver's art was born westward from Egypt and China in the march of civilization. Italy was the first European country to weave cotton and wool. Flanders led the world in the manufacture of woolen goods and later introduced wool-weaving into England. Early in the seventeenth century the Puritans brought the art to America, along with their ideals of civil and religious liberty. When the Revocation of the Edict of Nantes drove the Protestants from France, they carried their knowledge of textile art into the southern part of the New World, and from Massachusetts to South Carolina the sound of the spinning wheel and the loom was mingled with psalms of thanksgiving for the right to worship God according to the dictates of one's conscience.

As the tides of emigrants went westward over the Alleghanies and later beyond the Rocky Mountains, the spinning wheel and hand loom were a part of every household. Coverlets were in common use in most places.

In earlier days a linen thread was used for warp, which tells us that flax had to be grown, hackled and spun. Later the coverlet was made of cotton warp overshot with wool. These materials, too, were home products. The cotton had to be picked, carded and spun. The sheep must be sheared and the wool washed, carded and spun into yarn. Those early weavers also dug roots, collected plants and the barks of different trees, and made dyes, according to ancestral methods. When all the drudgery was finished, the weaver seated herself at the loom. Her weariness fell from her like a garment; she became an artist, breathing the divine air of that region where beautiful things are created, while weaving a fabric that would last to the fourth and fifth generation. She

finally christened her work at the fountain of fancy with a name that sounded like a song or a poem.

A STUDY of the names of coverlet patterns reveals the full depth of magic that a name can hold. Here are a few poetic names: "Flower of the Mountain," "Rose in the Wilderness," "Rose of the Valley," "Lily of the West," "Path of the Sunbeam." Some names were more prosaic: such as, "Log Cabin," "Bricks and Blocks," "Bird's Eye,"

LOVER'S KNOT, PINE TREE BORDER

"Cross Roads," "Hail Storm."

Here are a few names celestial: "Rising Sun," "Morning Star," "Ocean Wave," "Star of the East." A few of the historical names are of interest: "Washington's Victory," "Jackson's Army," "Lee's Surrender," etc.

The drama of yarn preparation and weaving of coverlets was enacted by most of the pioneer communities of America. They are still woven by hand in the Southern mountains where they are called "kivers." Many families moving to the far West took their bedding with them, even though their beds and other heavy furniture were left behind. So one may find coverlets in regions that were not settled until long after the machine-made ones were in such general use.

Two hundred and twenty-seven years after the Pilgrim families landed at Plymouth Rock, a band of pioneers wended their way into the Salt Lake Valley. Here, also, the hum of spinning wheel and loom was mingled with psalms of thanksgiving for the right to worship God according to the dictates of one's own conscience.

Where, reader, is your family coverlet? In a dusty garret corner perhaps, or buried from sight in the basement. Wherever it is, go bring it out into the sunshine. Spread it out and enjoy its design for it was born in the same ethereal region where Praxiteles first saw his statues and where Shelley heard his "Ode to the Skylark." If your imaginative faculties are not wasted away, this old bed-cover ought to bring you face to face with your grandmother, as worthy a person as any whose names appear on the social register.

If your coverlet has known neglect and ill usage, clean it and restore it to its original beauty, for when time is permitted to destroy a coverlet a form of beauty perishes that makes the world poorer evermore.

A certain peculiar, majestic quality of beauty and an irresistible appeal will always keep these old coverlets from passing into the musty realm of the obsolete.

THE secrets of color are as fascinating as the names of designs. The green leaves and greyed barks of trees, the golden yellow of daffodils and marigolds and the maple

and oak leaves that bedeck the autumn hills all contain the color of sunshine that may be distilled from their juices; and when we know that here it was that the handmade coverlet came by its splendor of hue, the gardens, fields, forests and canyons will mean more to us than ever before.

The association of hand-woven coverlets with pioneer life tells us that they are akin to simple homes. They do not go well with gilding or costly inlays, brocades and fine porcelain. Elegance and sophistication put them out of countenance. Their home-spun textures need woods that are giltless and free from varnish. Their beauty of color and design show to greatest advantage against plain walls. They form a symphony with simple, sturdy furniture made from native woods. A bedroom with an old, low-poster, chest of drawers, and table of maple or cherry rubbed to a soft finish with perhaps some painted and stenciled chairs and a blue rug will form a perfect setting for a blue and white coverlet. Those of rich reds, greens and yellows will look best with a darker wood such as walnut or chestnut. Old coverlets, however, do not demand old furniture. They go surprisingly well with modern pieces that are not ornate and with a plain rug. A boy's room with neutral colored walls and dull surfaced woodwork and furniture will take a coverlet with admirable effect. When hung on the wall of a room, or in a hall, you will find that home-dyed, home-woven fabric will be "the cynosure of every eye." The walls may be hung with masterpieces in oil and the floors carpeted with oriental rugs, but the coverlet, though worn and faded, will hold its own in the midst of all this magnificence, because the hand that made it was guided by the soul of an artist. Too often the fabrics used in decorating our homes tell the story that ours is the joy of the careless buyer while the weaver of a coverlet knew the joy of the toiler and creator.

SOME call themselves high-born, if they can trace their ancestry back to some degenerate king. But it is well for us to remember that every family tree has its roots in the life of the common people, and though crowns and princely blood are not found in our pedigree, a hand-woven coverlet may be our genealogical chart, proving that our life came through a woman who was girded with strength and never "ate the bread of idleness". That is noble birth.

The names of many of the old weavers are preserved both in family tradition and by their custom of weaving into the corners of at least their first piece their names, the date, and often the town and country or state. There are few articles indeed in the whole range of collectors' interests where authenticity is so well established as these signed and dated coverlets.

A link between the present and the past, between you and your grandmother, that is what your coverlet should be to you. Cherish it according to its real worth, and if you are incapable of doing this, let it pass into worthier hands than yours. A wave of wholesome taste is sweeping over the world, and the law that brings to us our own is lifting the hand-woven coverlet out of obscurity and neglect into an atmosphere of loving appreciation.

Dear to the Heart of the Shepherd

By Dorothy Clapp Robinson

CHAPTER EIGHT

IT was the evening of March seventeenth. My first, and it had taken on greater proportions than we had at first anticipated. For weeks our social and enlistment committees had worked to make it a success. Gloria and I had written a pageant and after its presentation we were to have a dance. That was a gesture toward the younger group. I wanted the younger women, especially, to see the pageant to help build within them a consciousness of what Relief Society really is.

I had been at the recreation hall all afternoon superintending last minute preparations and was hurrying home when I overtook Salle Richards. We walked together.

"How is your work by now?"

"Better than ever. I am going to night school, too. Do you know I am a secretary?"

"Yes, Mr. Holsinger told me. He sings your praises every time I see him. He thinks himself quite clever to have discovered you."

"I still do not understand why he hired me in preference to many who were both experienced and better trained."

"He undoubtedly had his reasons. Are you going to the dance tonight?"

"I'd love to but it would be no fun going without a date."

"Date? What about Don? Wouldn't he take you?"

"Yes, but—well, I have never gone to anything at the church with him. He would seem rather out of place."

I stopped suddenly. "And yet you expect to marry him. What happened that you were not married before Christmas?"

"I got my promotion and was too interested. I can have a good home without taking him with me everywhere."

"A good house you mean, not a home. And you will have a great time trying to live in his world. Better think it over."

"I have. I know I shall never be deeply in love with anyone, and without that I couldn't do better than Don."

"Come to the dance with me tonight. Tim can't be there until late and I have been dreading going alone. Bring your clothes over to my place and dress."

"May I?" Salle fairly skipped. "Really, I am dying to go. I bought a new dress yesterday. The sweetest thing I have ever had. I'd like to have one good time at the church before I marry Don, if for no other reason than to be able to tell him about it truthfully. He thinks the church people like me as much as he does." She gave a short hard laugh. "If he knew the truth he would probably turn against me too. Apparently the only reason boys like a girl is because some one else does."

"She has improved unbelievably," I thought to myself. "She sounds bitter just now but she really is too satisfied to care about being a martyr." Aloud I said, "Come over as soon as you can."

Salle came in time to help me with my dinner work. When she walked out of my spare bedroom we stared incredulously at her.

"Salle Richards, you beautiful creature!" I cried. Mrs. Jenkins added, "All the boys will fall for you tonight."

There is nothing so beautiful as a girl dressed for a good time when her heart is full of expectancy. Salle's hair was an incredible mass of light and shadow. It lay back from her face in soft downy waves. She had been wise enough to avoid artificial curling. Her dress was exactly the same shade as the copper tint in her hair, and clung to her in flattering lines. But it was her face that brought the quick trip to my pulse. She was going to have a good time. She was, she was, and the eagerness with which she was going to meet it set her apart from ordinary girls.

"Dear Father," I prayed under my breath, "let her have her good time—just this once. It might change the course of her life."

THE hall was already crowded when we arrived. A member of the reception committee, who was receiving the people as they came in, laughed at our surprise.

"It was the hand-made blue and gold invitations that did it. We would not have had nearly as large a crowd if we had given out a mere blanket announcement."

"Oh, I am not so sure," another member of the committee added. "Every one, these days, is intrigued by Relief Society. It has been put on the map. But the verse on the invitations was a direct challenge."

Gloria Holsinger led the community singing. Her flawless appearance and her own keen appreciation of the songs communicated itself to the audience. They sang because they could not help singing. Irene told me afterward that she heard a man say, "If singing sets the spirit of the gathering this will be a grand party."

It was. The pageant was a thing of beauty and recompensed fully for the long hours spent on its preparation. The audience, set for it by the singing and prayer, paid silent but eloquent tribute to it. Relief Society, portrayed by Mary Grosbeck, dressed in white, led the watchers from Nauvoo, to the western banks of the Big River where she went from tent to tent ministering to the needy. Then they saw her at evening camp fires and beside broken-down wagons on the open plains. They followed her, breathlessly, among the lowly huts in the valleys of the mountains, and finally went with her back over the old trail and on into the far-flung countries of Christendom. Her handmaidens were Peace and Unity; her ladies-in-waiting were Light and Knowledge. The Singing Mothers provided a background of harmony for each scene.

The final tableau showed Relief Society climbing to a higher stage where before her, in a sweeping picture, lay the dark places of the earth waiting her coming. (What an unbelievable amount of work had been required to secure properties for that scene.)

A replica of the monument erected at Nauvoo was unveiled and rallying round it came women from every country in native costume, also the pioneer, the modern, the rich, the lowly—all joined in a common sisterhood, eager to serve and learn. The chorus hummed "On the Banks of the River" with Mrs. Holsinger's clear tones carrying the melody.

As the curtain closed there were deep sighs of appreciation from over the room. Now the audience knew Relief Society, knew its beginning, had seen its past, and had caught a glimpse of its future. Never again, to them, would it be just another organization.

SEEING to the putting away of the things and greeting the wom-

en, kept me occupied, and it was not until the fourth dance that I again thought of Salle. Finding her was like a dash of cold water on my spirits. I hadn't dreamed anyone could be so alone in a crowd. Each little clique was dancing with its own and no strangers need apply for entrance to its exalted circle. Not a girl in the room looked sweeter or more exquisite than Salle, but she was alone. To the dancers she was still Salle Richards and did not belong.

Just then Dave Holsinger came to claim me for a waltz.

"Oh, Dave, I am not dancing. I have too many other things on my mind."

"Come along." He led me onto the floor. "I can't get near Glory. You two covered yourselves with honor this night. I was so proud of her—and you."

The way his wife's name lingered on his lips told me the "you" was merely a concession to courtesy. For him the entire evening had centered around his beautiful "Glory." Never had he been so proud of her and never had the fact been so evident.

"It was a beautiful pageant," I agreed, but was unable to hide the edge in my voice, "and it shall not be spoiled by a crowd of thoughtless people."

"What now?"

Quickly I explained. As I talked his glance went to the girl who was trying so bravely to be unconcerned. He whistled.

"Habit," he said shortly. "Easy to maintain—hard to break."

"It is being broken right now if I have to stop the dance. Will you dance with her?"

"I'd love to but that will only partly fill the bill. She wants companionship with those of her age. Who is managing your dance?"

"The chairman of the social committee."

"Let's talk to her without attracting attention."

That was not hard and she readily agreed to a plan he sketched for her.

When the next dance was called he went to Salle and led her onto the floor first. Everyone saw them. All about I heard quick comments. "Hasn't Salle changed?" "Why, she is beautiful!" "They say she has a good job." "What a striking couple!" Dave managed her slowly past a group of young people, even stopped to exchange quick-witted repartee with them. A surreptitious glance showed him that Kent Evans was watching them closely.

When the floor was well filled the manager called "circle-all." Holding tightly to Salle's hand Mr. Holsinger joined the ring. But when it again changed to a waltz he still held her possessively. Two boys tagged them but laughingly he shrugged them off. Then Kent Evans stopped them.

"My dance, Old Boy."

"Go jump in the lake." Dave made a great show of protesting but the young man persisted. Salle turned readily to his inviting arms. "That's gratitude," Dave grumbled to himself but his eyes danced as he winked at me. To be seen dancing with Mr. Holsinger and Kent Evans, and both so openly enjoying themselves, did the trick. The girl sat out no more dances and as the evening progressed she gained in poise and assurance. Never again would she be "that Richards girl," even to herself.

TIM had come and we watched Salle as she danced with Kent. Supremely easy their steps followed each other in a rhythm of motion that built a wall between the world and them. When it was nearly time to close they came up to where I sat

alone. Salle's arm was through one of Kent's and her hand was imprisoned in his larger one. Her face was shining with a glory from within.

"Do you mind," she asked shyly, "if I do not go home with you?"

Mind! This was too perfect. Words refused to come. Mistaking my silence Kent cried:

"Don't tell me you do mind. I have waited ages for this chance. We'll see you home if—so you needn't go alone."

Ages. Chance. And his had been the prerogative. Men are queer sometimes.

"Run along, children," I told them gaily. "Evidently you haven't noticed that Timothy Maylord is here. I will walk to the door with you."

As we neared the door I went suddenly limp with fear. Standing just inside, leaning against the door jam, was Don Grow. He had been drinking and his face was hot with anger and jealousy. Unnoticing, Salle was clinging to Kent's arm, laughing up into his face that was bent slightly toward her. Neither saw the waiting figure until it was too late to retreat. Then with a little half-smothered cry she tightened her hold on her companion's arm. They stopped before Don.

"So," he began, in a passionate undertone, "this is why you would not let me come? I might have known. Dressed up for him, didn't you?" His eyes had not failed to see the change in the girl nor the effectiveness of her new dress.

"Oh, Don," Salle tried to withdraw her hand but Kent held it. "That was not the reason. Really, it wasn't."

"You were going home with him, weren't you?"

"Yes, but—"

"But what?"

"I had forgotten."

My heart leaped at the implication but the boy laughed shortly.

"Well, my memory is better." He turned with forced calm to Kent. "Thanks, but I will relieve you now."

"Like something you will—unless she prefers." He turned to her with a grim smile. Salle had wilted. Her shoulders were stooped and all her brightness and self-assurance were as if they hadn't been. She was torn as she had never been before. The two forces, what she had thought she was and what she wanted to be, fought for control.

"After all," Don reminded her, "we are engaged. She belongs to me."

The possessiveness of his tone aroused Salle's stubbornness. Her shoulders straightened. Her head came up.

"But until we are married I am still Salle Richards." She said it clearly and unhesitatingly. "Come, Kent."

They would have passed out, but Don, by now thoroughly aroused, blocked their way. I was suddenly panic stricken. They must not disturb my lovely party. Kent must not lower himself to a brawl. Then Tim spoke over my shoulder:

"Hello, Don." I was over to see you tonight but you were not there. I wanted to talk over the trip with you." He laid his hand on the boy's shoulder. It broke the tension. The couple passed out. Afterward I squeezed Tim's arm in appreciation.

"You are my salvation," I whispered.

"Let's hope!" But the look he gave me warmed me through and through. He was my Tim after all and this had been a perfect evening.

Happenings

By Annie Wells Cannon

NOVEMBER — The Armistice sublime came to an anxious world in Autumn time.

NO more frontiers? In our America lie long canyons and gulches where, if ever, not for decades the foot of man has trod. Here are virgin forests where trees rise above trees, from the base to the summit of the mountain side, towering to the skies, silhouetted against the heavens like sentinels, and all reflected in the lakes below; winter and summer an emerald green, and in between, yards of ferns and mosses and flowers rare. Over the soft carpet of the pine needles roam deer, bear and fox, furry squirrels and chipmunks in harmony serene. It might be Paradise or Eden where all is peace and no more fear. The heart beats high, the head is bowed, the knee is bent in reverence to such magnificence, for only God could make a world so beautiful.

AMY BROWN LYMAN, of Utah, prominent sociologist, recently returned from a two years' sojourn in Europe. She attended as a delegate two of the great Congresses of the International Council of Women, one in Jugoslavia and one in Scotland. Among the groups of distinguished men and women with whom she associated she found all willing to forego individual interests in behalf of world peace, determined, especially if women's influence can be felt, that *there shall be no more war.*

EVE CURIE, scientist, author, and candidate for the French Parliament, shines now according to Paris modists as one of the ten best dressed women of 1938.

PAULINA OSIPENKO, Marina Raskova and Valentina Grizadubova, three Soviet women, established a new international distance record for women last month in their flight from Moscow to Manchoukuo.

DEANNA DURBIN, charming and gifted, is said to be "cinema's ablest specialist in roles of school-age girls since Mary Pickford."

MARY PARRISH HOWELLS, 85; Mary A. Burmingham, 90; Hanna Anderson, 95, all of Utah and pioneers, still take their daily constitutional walk and enjoy the birthday parties given by friends. Like Catherine M. Isaacs, 103, of Nova Scotia, who says she "does not want to live to be old," they believe age is just a matter of mind, as does Gertrude Atherton, novelist, who at 81 has just published another book.

JOSEPHINE KIMBALL of New York runs a children's bookshop, where for a sideline she has a doll department de luxe. Dolls are dressed to represent characters in children's classics.

LADY ELEANOR SMITH'S "The Spanish House," Margaret Byer's "Designing Women," Margaret Halsey's "With Malice Toward Some," "Rebecca," by Daphne Du Mauruer and "Sister Eileen," by Ruth McKenney, are last month's popular books.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

LOUISE YATES ROBISON - - - - - - - - - - President
AMY BROWN LYMAN - - - - - - - - - - First Counselor
KATE M. BARKER - - - - - - - - - - Second Counselor
JULIA A. F. LUND - - - - - - - - General Secretary and Treasurer

THE GENERAL BOARD

Jennie B. Knight
Emma A. Empey
Annie Wells Cannon
Lalene H. Hart
Cora L. Bennion
Amy Whipple Evans
Rosannah C. Irvine
Nettie D. Bradford
Ida P. Beal
Marcia K. Howells
Emeline Y. Nebeker
Janet M. Thompson
Belle S. Spafford
Donna Durrant Sorensen
Vivian R. McConkie
Leda T. Jensen
Beatrice F. Stevens
Rae B. Barker
Nellie O. Parker
Anna S. Barlow

RELIEF SOCIETY MAGAZINE

Editor - Belle S. Spafford
Manager - - - - - - - - - - - - - - - - - - Louise Y. Robison
Assistant Manager - - - - - - - - - - - - - Amy Brown Lyman

VOL. XXV NOVEMBER, 1938 No. 11

Editorial

General Conference

ONCE again Church members from many states and countries assembled in conference to receive instructions, counsel and inspiration from those chosen to lead. These semi-annual gatherings increase the faith, renew the enthusiasm and spiritually strengthen all who attend. The practical aspects as well as the spiritual aims of our religion were forcefully presented at the recent sessions.

Keenly alive to conditions of our day which demand the highest type of citizenship Latter-day Saint standards were clearly defined and members admonished to live by these standards.

Our venerable Prophet opened the Conference with a strong defense of work as a spiritual and health boon to mankind, saying, "Work is pleasing to the Lord."

The present-day need and importance of honesty was emphasized; not honesty restricted to the commandment, "Thou shalt not steal," but an all-inclusive honesty—fidelity to promises, honesty of purpose, honesty of thought and deed. Selfishness was vigorously attacked as being responsible for many of the ills besetting the world today.

The spiritual phases of our religion were stressed. Prayer as a daily guide in life was encouraged. The doctrine of Sabbath observance, which was declared to be "a very old doctrine of the Church," and yet one which is being more and more flagrantly disregarded, was courageously defended and the benefits accruing from strict adherence to it were convincingly presented.

Our religion constantly holds before us such concepts as truth, justice, honesty, charity, brotherly love; it has always dignified labor, and taught with vigor the doctrine of thrift and industry.

Most of the inhibitions which restrain us from wrong doing and most of the ideals which lead to strong character and to a wholesome social order are ours because of our religious teachings. Men and women are incapable of making a good life as individuals or a good society collectively without the assistance of ideals, and where can higher ones be found than in the doctrines of the Church? That these be reiterated often is imperative; that they be interpreted and re-interpreted in the light of current needs by divinely called and inspired leaders is essential. It is well that Church members assemble to hear.

Relief Society Conference

October 4, 5, 6, 1938

By Julia A. F. Lund, General Secretary

THE Relief Society of the Church of Jesus Christ of Latter-day Saints held its semi-annual conference October 4, 5, 6, 1938 in Salt Lake City, Utah. Due to the great importance of the Church Welfare Program, which the Relief Society wished to stress, an extra day was added to the usual period. There were ten meetings in all.

President Louise Y. Robison presided over the Conference, which opened with a short meeting in the Assembly Hall, Temple Square, at 9:00 a. m., Tuesday, October 4. A hearty welcome was extended to the sisters in a brief address from President Robison before adjournment was taken to the various departments.

The committees of the General Board spared neither time nor effort in the preparation of the various department meetings which were attended by a large and enthusiastic number of workers from the stakes and missions.

There were two sessions of the General Officers' meeting held in the Assembly Hall on Wednesday, October 5. The first convened at 9:00 A. M. and was devoted to the regular business of the Relief Society. One hundred and twenty stakes and thirteen missions responded to the roll call. The second session beginning at 10:30 was devoted to the special assignment given to Relief Society in the Church Welfare Program.

The first general assembly was held in the Tabernacle, Wednesday, October 5, at 2:00 P. M. At this session the music was furnished by a group of more than two hundred Singing Mothers from the California Mission.

Two general sessions were held in the Tabernacle on Thursday, October 6. At the afternoon meeting special attention was again given to Relief Society participation in Church welfare.

The music at all meetings should be given special praise for it was all of the highest order from the special instrumental and vocal numbers, especially appropriate to the various departments, to the Relief Society Singing Mothers under the able direction of Wade N. Stephens with Alta Cassity at the piano and Frank W. Asper at the great organ.

ORGANIZATIONS

Date	Stake	Appointed President
April, 1938	Moon Lake (Taken from Duchesne Stake)	Margaret M. Pace
June, 1938	Portland (Taken from N. W. States Mission)	Birdie L. Bean
Aug., 1938	Seattle (Taken from N. W. States Mission)	May W. Milligan

REORGANIZATIONS

Date	Stake	Released	Appointed President
Sept., 1938	Bannock	Susan S. Turner	Anna Lloyd
June, 1938	Bear Lake	Margaret S. Hoge	Veda Shepherd
Sept., 1938	Bonneville	Pearl A. Daynes	Erma G. Clayton
April, 1938	Duchesne	Margaret M. Pace	Florence B. Madsen
May, 1938	Granite	Myrtle B. Latimer	Agnes M. Bolto
Aug., 1938	Grant	Anna S. Barlow	Lois D. Cannon
Sept., 1938	Juab	Florence R. Winn	Chloe N. Bailey
Sept., 1938	Lehi	Harriet M. Webb	Adela G. Fox
Aug., 1938	Lyman	Martha Field	Ellen Rollins
Sept., 1938	Moapa	Lois E. Jones	LaPrele Bunker
May, 1938	Morgan	Elizabeth Geary	May D. Rich
Sept., 1938	Mount Graham	Ethel D. Payne	Erma Stewart
Sept., 1938	Oakland	Sara H. Carruth	Anna Ellsworth
July, 1938	San Bernardino	Ethel Blomquist	Josie B. Bay
June, 1938	Shelley	Bessie Kelly	Annie B. Johnson
Sept., 1938	Taylor	Allie R. Jensen	Joyce R. Harker

Missions

Argentine	Cecile S. Young	Coraine Williams
Australian	Florence T. Rees	Della M. Judd
Canadian	Alice R. Rich	Emily J. Smith
Brazilian	Mary P. Howells	Lucy W. Bowers
French	Hannah S. Ursenbach	Norma S. Evans
Mexican	Anna H. Pratt	Vera P. Anderson
South African	Edith P. Backman	Josephine H. Folland
Tahitian	M. Maude Woodbury	Iona B. Stevens
West German	Susan G. Kelly	Evelyn N. Wood

OPENING SESSION

Greetings

President Louise Y. Robison

IT is a genuine pleasure to meet so large a group of Relief Society workers this morning. I am not only grateful for your attendance at Conference, but I congratulate the Society on having as officers and board members the type of women who are here this morning.

The office of teacher or leader brings blessings twofold. Every effort made lifts one to a higher level and gives greater power. The Gospel teaches us that the way to perfection is going from one small degree to another, from one small capacity to a greater one. We are all familiar with the statement made by the Prophet Joseph Smith that, "You have to learn how to be Gods yourselves and to be Kings and Priests to God, the same as all Gods have done before."

Teachers and leaders must study the Gospel and uphold its standards if they would stimulate the desire for higher life in those whom they

teach or lead. Acceptance of service in Relief Society gives this glorious opportunity and the service rendered adds to one's progress. This morning I am thankful that so many of my sisters are proving by their presence here that they are working for that perfection which is salvation.

We have all proven the truth of the statement that, "The finest triumph of human life comes from facing a necessity and making it an opportunity." This challenge is before all teachers.

Professor William James says, "To be interested in anything, get information about it." The General Board committees have tried to prepare that information.

I pray that our Father will give us His Holy Spirit—that Spirit by which our minds are illumined—which transforms our weak efforts into power, not only that we shall be blessed, but that we may stimulate others to life more abundant.

VISITING TEACHER DEPARTMENT

Belle S. Spafford, Chairman

PREVIEW AND INSTRUCTIONS

By Amy W. Evans

THIS year instead of the teachers' topic there are to be messages from the Relief Society delivered by the visiting teachers to all Latter-day Saint homes. These will consist of a spiritual message which will be given according to the outline in the Magazine, and information regarding the program of each of the educational departments and the Work and Business meeting. Messages must of necessity be very brief.

The stake board member in charge of the visiting teachers' message is to be responsible for the information from all departments being in the hands of the visiting teachers in her stake. One aim of this work is to acquaint all homes visited with the educational opportunities afforded by the Relief Society and to arouse interest in the organization among those who are not members.

The visiting teacher should be qualified to adequately represent the Society in her delivery of these messages. She should have a background of the history and achievements of the past, the movements it has initiated and sponsored, what it has stood for and now stands for in education, health for women and children, child welfare, social service, etc. and the great contribution it has made through patient, untiring and often unsung labor to the welfare of the Latter-day Saints and others.

The spiritual messages deal with "The Teachings of Jesus As They Affect Personality." In selecting these messages the thought was to call attention to the fact that there are no principles of conduct and attitudes more effective in developing and maintaining healthy minds and wholesome, well integrated personalities than the principles taught by Jesus. It is not expected that the visiting teachers can go deeply into the discussion of these principles, but she can leave the thought that Jesus taught faith—faith in one's self, faith in man and faith in the spiritual laws of God which are so worth finding; that faith is a con-

structive force and is a wholesome factor in personality. Jesus taught men to banish fear and anger and hate from their hearts. These are destructive factors and do great harm to the individual who harbors them.

Jesus taught sensitivity to the needs of others, to be the good neighbor, not self-centered. The psychologist today would tell us, I am sure, that there is no greater panacea for unhappiness and discontent than to lose one's self in service to others.

When Jesus said to His Disciples, "Ye are the salt of the earth," He meant for them to display the qualities of salt in their relationships to society, that is, to preserve the good, to purify the polluted and to add savor to the lives of others by good deeds.

So a simple statement of the main thought is perhaps all the visiting teacher can make. But as stake leaders, give as much background as you have time for to your ward workers at Union meeting, emphasizing the fact that the message to be delivered must be brief, clear and simple.

We hope through these messages that the teachings of Jesus will take on new meaning for us, that we shall appreciate more fully than ever before their simplicity and their greatness.

* * * * *

The address "Jesus' Teachings as They Affect Personality" by Miss Hazel Peterson will appear in a later issue of the magazine.

THEOLOGY DEPARTMENT

Annie Wells Cannon, Chairman

LESSON OUTLOOK FOR 1938-39

By Annie Wells Cannon

THERE is no department in the educational system of our Relief Society that requires more prayer, more faith, more sincerity of thought, or more devotional study than the teaching of Theology to Latter-day Saint Women—the mothers in Israel.

The taking up of a lesson is like the beginning of any kind of work. If you are making a garment you do not ruthlessly cut into the material without a pattern and as you lay the material and pattern before you, you consider how best to fit it to the circumstances and conditions at hand. We are not a part of the curriculum of an ordinary school or university with arranged classes of equal ages and grades of education, but the membership of our classes are mature women from every walk of life, of many nationalities and different degrees of advantages and opportunities, whose minds and souls alike we are endeavoring to enrich and benefit.

This great democratic group gathered together in our meetings has met primarily with the same desire, to build up the Church and to learn of the ways of the Lord. In the preparation of outlines the aim has been to give the material of "The Ministry of the Ancient Apostles" as effectively as possible, to place in your hands to mould and fashion as you will.

First you have the lessons in the Magazine, and if you had no other guide than your own Bible you would be well provided, but

these together with our Church scriptures and the more recent books by our own theologians furnish a wealth of material.

Giovanni Papini when writing his *Life of Christ* used few reference books. He states in his preface that he based his book on the Gospels, "as much let it be understood the synoptic Gospels (Matthew, Mark and Luke) as on the Fourth. We have no older nor any other documents—contemporaneous, Jewish or Pagan—which would permit us to correct them or deny them. The most famous New Testament authorities agree on only one thing, that the church was able to select from the great mass of primitive literature the oldest Gospels thought up to that time to be the most reliable. No more need be asked."

The first two lessons in the new course are like an introduction or foreword to the text to follow, giving a clear view of the background of the people and a description of the countries visited by the apostles. Thus we have a setting of those lands where the apostles taught in response to the injunction placed upon them by the Savior when He visited them after His resurrection, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you and, lo, I am with you alway, even unto the end of the world."

I would admonish you to seek for yourselves a testimony of the divinity of the mission of the Prophet Joseph Smith, through whom the Gospel was restored, that you may have a deeper and clearer understanding of the lessons you teach.

* * * * *

The address "Ministry and Authority of the Early Apostles" by President David O. McKay, will appear in a later issue of the magazine.

LITERARY DEPARTMENT

Emeline Y. Nebeker, Chairman

EDUCATION AND CULTURE THROUGH READING OF THE NOVEL

By Rosannah C. Irvine

YEARS ago novel reading was considered almost sinful. A century ago the price of books was almost prohibitive. That, with a scarcity of libraries, made it impossible for most people to obtain good literature.

All normal people love reading. This demand for reading brought into existence a flood of low-grade literature. The notorious dime novel, passionate romances, tales of horror and crime, printed on pulp paper with poorest type brought the price within the reach of thousands. Wise people recognized the evil effects of such trash and put a ban on it. Unfortunately, this type of literature being classed as novels, brought upon all fiction the same condemnation.

In the early days of our Church life was so hard, time for reading was so limited, and the need for spiritual development was so vital that pastime reading was discouraged. Our early church members were mostly people of su-

perior intelligence. The question was, not as to the value of the higher types of civilization, but as to the best means by which they might be obtained.

"The proper study of mankind is Man." For people who cannot travel, reading of good novels offers an excellent opportunity for education and culture. Consider how many friends we can have by knowing people who live in books. We can enter into the lives and customs of their times. We can learn of their civilization, characteristics, and trends of thought. What history or travel can picture Nineteenth-century London as Dickens does in his novels? To learn of the Scotch people read Sir Walter Scott. You can learn far more about ancient Italy by reading Bulwer Lytton's "Last Days of Pompeii" than can be learned from the encyclopedia. Study "Les Miserables" by Victor Hugo for fascinating romance, accurate history, and good literature. An exquisite and exalting description of a night visit with the stars is found in Thomas Hardy's "Far From the Madding Crowd". What is true of the authors mentioned is true of all great authors of all civilized countries.

The novels chosen for your study have been carefully selected. Although they may not all suit the taste of all of you, there has been good reason for their selection,—to suit the majority of our members.

Even more than in earlier times, the market today is flooded with vile literature, not only in wood pulp varieties, but in de luxe editions which are, as Shakespeare says, "Like a villain with a smiling cheek; a goodly apple rotten at the heart." Don't let anyone persuade you that you should read degrading rubbish in order to learn about life. For entertainment, education, and culture, there is nothing less expensive and more enduring than a good novel.

Erasmus, the Dutch philosopher said, "When I have a little money I buy a book. If I have any left, I buy food and clothes."

An Egyptian king had this inscription placed over the door of his library, "These are the medicines of the soul."

Then let us study the novel. And by that study gain happiness and satisfaction, as well as education and culture.

* * * * *

The address "Literary Landmarks" by Julia A. F. Lund, will be published in a later issue of the magazine.

SOCIAL SERVICE DEPARTMENT

Jennie B. Knight, Chairman

THEMES FOR THE COMING YEAR

By Jennie B. Knight

SOCIAL service might be known as religion in action.

The lessons for the past three years have been on *Civic Sociology*. They have done much to make our women community conscious. "As we help lift the world the lifting helps us" is the testimony you fine workers bear today. Your work cannot be measured, but in your communities are seen better playgrounds, better sanitation, more beautification of homes and public places, and many other things due to your co-

operation in community betterment.

Among your members a better understanding of many public problems is had. Many have come to appreciate the advantages of group life—greater necessity of observance of law, paying of public bills, promotion of peace, and those phases of social progress in which women must take a prominent part.

As the community is no better than the members who comprise it, we are turning our attention to more personal problems during the coming year. Dr. Mark K. Allen, son of our beloved Inez Knight Allen, has prepared a course of interesting lessons on *The Psychology of Personal Adjustment.*

As we remember that we are coresponsible with God for our salvation, these lessons challenge our best efforts in understanding ourselves and in learning how to be better women.

In applying these lessons there are two memory gems we need to repeat often:

"Build thee more stately mansions, O my Soul" and "Weary not."

* * * * *

The address "How Modern Psychology Can Help Me As An Adult" by Dr. Mark K. Allen will be published in a later issue of the magazine.

OFFICERS' MEETING

Wednesday, October 5, 1938

OFFICIAL INSTRUCTIONS

By President Louise Y. Robison

THAT all members of the Church may have an opportunity of affiliating with the organizations of the Church, and that none shall be overlooked, the Auxiliary Executives, with the approval of the General Authorities, are having a survey made. The survey forms have been sent to the Superintendents of Sunday Schools, and communications from each of the General Boards have been sent to their respective officers. When the surveys are made the original copy will be given to the Primary and Relief Society officers, the duplicate copy to the Sunday School and the Mutual officers. Will the Stake Presidents urge all Ward Presidents of Relief Society to check the names appearing on the survey with the members enrolled in the Society, and make a list of the adult women who are not enrolled, for use of the Coordinator.

Although the Coordinator is an important officer, there is no provision made for recording this special activity. The Stake Coordinator would logically be a Stake Board member, the Ward Coordinator must be an active member of the Society and each recorded as such. If outstanding work is accomplished, a record of this activity should be recorded in the history of the Society.

We want to compliment the Stakes on the originality of the programs which have been arranged to introduce the Membership Campaign.

ARE you using the great number of Visiting Teachers to build up your Societies? Over twenty-five thousand of these fine women represent Relief Society in the homes. There is much more for them to do than merely calling on the families and making 100% visits, important as this service is.

To be a successful Visiting Teacher one must have a testimony of the Gospel and be diligent in upholding Church standards. One can never teach any principle successfully which that person does not believe and try to live. A Visiting Teacher must attend Relief Society meeting and become familiar with the lessons if she would be retained as a teacher. It is impossible for her to carry Relief Society spirit into the homes unless she consistently attends her meetings.

There is a rich opportunity to stimulate older women to have hobbies. Our foreign-born sisters, many of whom have skill in producing handwork, should be encouraged to make a precious heirloom or produce articles to be sold in Mormon Handicraft.

Stake Officers and Board Members, look to the personalities of your Visiting Teachers. They will raise the standards of your Society if you choose your women wisely.

WE ARE introducing a new course of lessons in the Relief Society, a course which we are confident will appeal to the women of our communities. We are fortunate in securing one of the most popular writers in the United States, Dr. Paul Popenoe, to prepare the lessons which will deal with the vital interests of life. We are asking that the Counselor—Stake and Ward—who is directing the educational work of the Society have charge of the new course. It is to be conducted quite unlike our regular lessons. Instructions will be given in a special meeting for Stake Presidents and Counselors at four o'clock this afternoon, and Sister Barker will discuss the subject more in detail tomorrow morning.

THERE has been some misunderstanding about Daughters' Day. Although we enjoy having parties with our daughters, it was not our intention to make this a party. We hoped to acquaint our daughters with the real Relief Society program, and it was our desire to have the lessons given by them. Serving light refreshments on this day is quite in harmony with our plan.

MEMBERSHIP cards for 1939 are ready for distribution. We think the historical data on the reverse side of the card is attractive, and thank President May G. Hinckley, of the Northern States Mission, for the suggestion.

THE Literary course requires several books, but as arrangements were made with the publishers to purchase a large number of these books, we have obtained them at a fraction of the usual cost. We suggest that the Stake Supervisor of the Literary lessons, as well as Ward Class Leaders have access to these books. Do not feel that all books referred to in the Theological lessons should be purchased. The writer of these lessons mentions them as source material and as books which enrich the class work if available.

Please be loyal to the lessons. Two or three of the Stake Supervisors have reported that the Theology lessons were difficult. Do you realize that we have been studying theology for many years and should be capable of understanding the Gospel message beyond the ordinary person? Consider, too, that we have three hundred and sixty-five days in which to prepare nine theology lessons. The course we are now studying

is planned to especially help mothers whose sons and daughters are frequently disturbed by scientific statements in colleges and universities.

PLEASE be assured that the General Board appreciates the work which you wonderful women are directing in the missions, stakes, wards and branches. Our prayers are always that you will have health to carry on this work. May our Father in Heaven sustain you in your labor of love I humbly pray.

THE STRENGTH OF THE STAKE BOARD

By Belle Smith Spafford

WOMEN called to work on Relief Society Stake Boards hold important and responsible positions, being the leaders of the units over which they preside. Leaders must rise above the common stature in spiritual, mental, and moral qualities. The strength of the organization, to a large extent, is determined by the quality and strength of its leadership.

Stake leaders exercise spiritual leadership, not leadership by the sheer weight of position and authority but leadership by a depth of insight into the purposes of the organization, and into the personalities with whom they are working. Then by perfected techniques in meeting the women at the point of their needs, interests and abilities, growth opportunities are provided.

There is great satisfaction in belonging to a strong Stake Board. All Boards should be strong, composed as they are of carefully selected Latter-day Saint women, each with unique backgrounds of experience, unique capacities, aptitudes and abilities. But full strength can only be enjoyed when tireless, intelligent, well directed effort characterizes the work of each individual in her own department and when each member contributes her strength to group strength whenever opportunity affords.

There are many contributing factors to group strength, each deserving careful consideration: Inter-stimulation—one Board member working at par has a decided tendency to increase the efforts of others in the group; harmony —members should study one another with a view of enjoying mutual support; good morale—joint consideration and group approval of major policies, programs and problems is a powerful factor.

The Union meeting is the place where the strength of the Board is most profoundly felt and is the chief factor in the unification and improvement of ward work. Here ward leaders are inspired with the spirit and purpose of the Relief Society program and assistance is given with the work in hand. Guidance is also given which develops the individuals who present the work.

A successful lesson department means a great deal more than providing class members with a wealth of supplementary material. It means well directed effort in the selection, arrangement, and use of teaching material in order to achieve desired teaching objectives which the class has agreed upon, based upon the subject matter contained in the Magazine.

The Union meeting lesson is not a smooth unfoldment of ideas which move from a point of de-

parture to a logical conclusion as is the ward lesson. Rather, it is analytical in nature. It assists in the interpretation of the Magazine material. It aims to aid class leaders in defining objectives; it aids in organizing subject matter, stimulating and assisting in the selection of authoritative supplementary material; it anticipates lesson trends and problems that may arise and fortifies the class to cope with these. The most enlightened methods of presenting the work are developed.

Each woman is given opportunity for growth and development through guidance in the basic principles of good teaching. This may have to be done incidentally, due to limited time, but it is never lost sight of. Opportunities for growth are provided through active participation in the lesson. Special teaching weaknesses of certain members receive attention. Some may have to be converted to the work they have been called to do; with others confidence must be established in their own abilities; where interest and enthusiasm are lagging encouragement is provided.

The influence and strength of the Board is felt when ward visits are made. These visits are made with a spirit of friendly interest and helpfulness—ward strengths are observed, teachers and officials encouraged, and their good work commended. Every visit should be purposeful. If there is a message to be given, it should be expressed briefly. Ward difficulties and failures often serve as a guide in the conduct of Union meeting departments.

Last and possibly most important of all, the strength of the Board should be felt wherever a Board member finds herself. She represents the leadership of Latter-day Saint women. She is dignified, ever expressing the finest in womanhood. She is an example to all in upholding Latter-day Saint ideals and standards and so conducts herself that any seeing her may say, "Where she leads, there am I safe to follow."

CHURCH WELFARE—RELIEF SOCIETY ASSIGNMENTS

RELATIONSHIP OF RELIEF SOCIETY TO HOME SERVICE

By Robert L. Judd

I COME to you this morning by direction of my superiors and not of my own choosing. I feel most humble in your presence, and trust that I may have your moral and spiritual support in this effort. As I know that the Gospel of Jesus Christ as revealed to the Prophet Joseph Smith is God's plan of life for His children, so do I know that it is through the inspiration of our Heavenly Father to His present prophet that we, the membership of this Church, are under commandment today to work out among the unfortunate of this Church what is known as the Welfare Program.

It has not been easy to make the progress that we have made up to the present time. The problems we are seeking to solve are difficult of solution. We are fighting for the great principle of the right to live in honor and self-respect for all. We are waging this fight in a world of avarice, greed and class hatred, and the latter never more than today. In a world that man has made for

himself, in the main, without dependence upon our Heavenly Father, a great unbalancing of those things which go to make a secure life has occurred. The balance between production and market, between distribution and the ability of the people to acquire those things which they need for consumption has been entirely upset. From every part of the nation and the world have come acclaimed panacea for the trouble that faces us, but none seem to work. It is nine years ago about the ninth of November, since the Stock Markets of this nation, as a herald, trumpeted to us that we had been an improvident nation and had lived unwisely, and that we must suffer for our sins. Today we are still suffering, at a time when the harvests of the country are more abundant than in many years past. I have the abiding conviction and faith that we, the members of this Church, can free ourselves from the condition that we are in. My faith and my conviction of that fact is supported by what God has done for His children in times past. I remember distinctly the lesson which came to me, and has continued with me from the situation the Children of Israel found themselves in at the time that Moses came to them as their deliverer. They were mixed up in a world much more difficult for them to understand than the world which we are mixed up in, but God delivered them through their leader. There was none among them who could have attempted to figure out how that deliverance would come, but we have it in Holy Writ that their leaders and many of the people had faith that God would keep His promise to them, and I imagine that if we had stood that day with Israel on the shore of the Red Sea, with the armies of Pharaoh gathering at our rear, as they had them, we would have quaked and wondered if indeed God was to deliver us, but Moses stretched forth his arm and the waters parted and the Children of Israel were delivered.

I COME now to another time in the history of our own people which supports me in that conviction that we can be delivered. You remember the troubles and trials that confronted the Saints during the winter of 1846-47 in Nauvoo. It just appeared that nothing could work out for their deliverance, and yet Joseph Smith had said that they should be delivered, that they should come to the tops of the Rocky Mountains and become a great people, and Brigham Young and the leaders had faith in that, as did a great many of the people. It was in February when the command was given that they should cross the Mississippi River and start their trek west; there were those who had faith that through that movement they would be delivered. There were some who did not, and they stayed instead of crossing the Mississippi, and what has become of them? I had the privilege of being in that country recently, and they are not to be found; they have been swallowed up and lost, whereas those who had faith to cross the Mississippi River, and undertake this trek, have been established in the Rocky Mountains, and we, their descendants, testify of their deliverance.

And so it is today. We can be delivered, not through our own power, but by and through the power of God, if we live in accordance with and follow His directions.

Our Church organization is equal in every way to meet this emergency and help us out of it. It can accomplish our objectives for us if we will put our hand to the task.

To exemplify what I mean, let me review with you the objective of this welfare work. It is first to provide

those who are unable to work for what they get with food and clothing and other necessities of life. It is to provide those who can work, with work to do, and to assist in their rehabilitation.

Now as exemplifying the first: After eighteen months of operation it was determined that we would figure out a budget for the Church based upon our experience. From this it was estimated that 45,000 people in our ranks would need help between October 1, 1938, and the last day of April, 1939. Based upon that load there was budgeted to every stake in the Church that which it could best produce to be accumulated as the source from which all people would be supplied. From my understanding of the way in which that budget has been carried out, I have absolute faith that during this period to which I have referred, every individual in the Church in need can be taken care of.

Now to exemplify the second point —the rehabilitating of our people: Does our organization measure up? It does where we make it measure up, and may I hurriedly give you what to me is a thrilling example of that. One of the corporations in which the Church is interested last April decided to tear down a large block of its buildings situated in the center of the business district of Salt Lake. It asked for bids from professional wreckers for tearing down these buildings. A bid was received in the sum of $2,150 to be paid the owner, the wreckers to have all the materials that came out of the buildings. Someone suggested that it ought to be a project for the Welfare Program. The project was gone over, and it was so risky that we thought we should not undertake it at the expense of the welfare of our people. To demonstrate just how risky it seemed, we went to the Industrial Commission and found that the rate of insurance for carrying our compensation would be 46c on every dollar of pay-roll, and to get it from a paid insurance company it would cost us 54c on every dollar of pay-roll. It seemed that it was about to be given up, and then a meeting was called. In the course of the meeting somebody said, "What would Brigham Young have done under the circumstances?" Somebody else spoke up and said, "He would have done the job," and therefore it was agreed unanimously that we would do the job. The Industrial Commission kindly let us carry our own insurance, and we went forward with the job. We furnished approximately 43 men, gathered from the wards of this region by the Priesthood and the Relief Society with 70 days of work, and provided their families with the cash needed for light and rent and things of that kind, and their food from the storehouse into which your sacrifices had gone.

I WANT to make my point with you sisters of the Relief Society as to what you can do in the home work. I cannot add materially to what was said six months ago. We know you will cooperate with the Priesthood of your wards in working out the problems which I have suggested. In connection with the home service work, you will cooperate with the Priesthood in making investigations such as will enable people to be served to the best advantage from the abundance which we have gathered.

I pray that our Heavenly Father will bless us and inspire us all to the great accomplishment that is ours. May we carry forward this welfare work for the redemption of the membership of the Church from the bondage that they suffer as a result of conditions that exist.

RELATIONSHIP OF RELIEF SOCIETY TO SEWING PROJECTS

By President Louise Y. Robison

WE are happy in having members of the Church Welfare Committee with us today. We anticipate having definite instructions on the best way in which we can assist in promoting the Church Welfare Program. From all our stakes and wards women are asking, "What else can we do?" When families or communities or nations unite on a policy, those families or communities or nations can be raised to any standard to which the leadership is competent of taking them. Having a testimony that the Church Welfare Plan is inspired by our Heavenly Father and that the First Presidency are His authorized representatives on earth, we believe that under their leadership we can be led to greater accomplishments than we have ever known.

Relief Society has been given the responsibility of caring for the used clothing. After two years' experience in this work we have some definite suggestions to give to our sisters.

Through the visiting teachers we have an excellent opportunity of informing every household in the Church of the need we have for used clothing. We hope the visiting teachers will understand the program in order to acquaint the women they visit with the need of giving articles which have some value.

Clothing should be collected only in such quantities as can be segregated and cared for at once. It is not a good policy to store clean and unclean clothing, woolen and fur trimmed articles in promiscuous piles.

Before sending used clothing to storehouse or serving center the president should select and keep in the ward sufficient to supply her own needs, retaining such articles as can be used in teaching women to sew, as well as providing them with material for making over for their families.

Through the proper approach and having only one person appointed to make the contact, valuable material can often be obtained from apartment houses in large cities.

Determining where sewing centers should be opened, whether in wards, stakes or regions, is the responsibility of the Priesthood, as the expense of operating sewing centers is always met by the Priesthood authorities of the ward, stake or region. We believe, however, that the advice of the Relief Society presidents in establishing such centers will be valuable.

While it is most desirable that all women give voluntary service in sewing centers for supplying the needs of the people served by the center, we feel that they should not be required to sew for people in other localities. We have Relief Society women in every locality where there is need who are capable of sewing for their own ward or stake and who know their own needs better than any other group.

We suggest that women who are given employment on bishops' orders could profitably do extra work on surplus stock to supply an emergency order from the General Committee.

In localities where there is a shortage of material Relief Society ward presidents should ascertain the clothing needs of their people and notify the stake president, who should make requisition on the region or General Committee for material to supply these needs. Under proper

supervision women would have the opportunity of giving voluntary service and those who require assistance could be paid for their labor, as they are in larger centers.

When we work with the spirit of loving service we can lift this project above the ordinary used clothes department. I am sure we have the power in Relief Society to make it an honor to sew or wear used clothing.

RELATIONSHIP OF RELIEF SOCIETY TO THE CANNING PROJECTS

By Bishop Marvin O. Ashton

BEFORE presenting the subject assigned to me I would like to say a word regarding Mormon Handicraft. This spring the Sugarhouse Club of Rotary International had the honor of entertaining the President of the Rotary Clubs of the world. He was a Frenchman—a big man, representing a big organization. We were very anxious to give him an appropriate gift. We had in mind the name "Sugarhouse" and thought it would be well to give him a silver-mounted wooden cup turned from an old timber that came out of the early-day sugar factory. Then we thought of the hundred yoke of oxen which brought the machinery for the factory across the plains in 1852-53. In the Handicraft Shop we found exactly what we wanted—a covered wagon and two yoke of oxen, cut with a pocket knife by someone who was contributing to this Shop. You should have seen the expression of pleasure when the gift was opened by this gentleman. Somewhere in France, among a collection of hundreds of choice things, there is now a specimen of "Mormon" handicraft in the shape of two yoke of oxen and a covered wagon. I am wondering if sometimes we do not fail to appreciate such a thing in our midst. You all have birthdays, you all make gifts. Make use of the Mormon Handicraft Shop. If you want to be individual in giving, the Mormon Handicraft Shop will help you.

IN speaking to my assigned subject: I remember in school we learned equations, and if you remember your arithmetic, 1 is to 2 as 4 is to 8, or 6 is to 12 as 18 is to 36. In Church Welfare work the Relief Society must take a tremendous part; it not only must, it does. Going back to the equations—1 is to 2 as 4 is to 8—a wife is to the home what the Relief Society is to welfare work.

When you educate a man you educate an individual; when you educate a woman you educate the whole family; she raises the standard of the entire family.

May I tell a story from my own experience, that illustrates the generosity and character of women? Last winter I was driving through the Fort Douglas cut-off on the way to a funeral. All at once I found myself "up to my eyes" in a snowdrift. I had ten minutes to get to the funeral and was supposed to speak when I arrived. I got out of the car and looked around. First one man came along and then another, at least half a dozen men passed, and then along came a little woman. She stopped and said, "I believe I have a chain in the back, look and see if it is there, I believe I can help you." But there was no chain there. She said, "Just wait

a few minutes." She rode back to Fort Douglas, returning in about five minutes bringing two men and two shovels. In about three minutes I was out of the snowdrift. She was an aristocrat of the first order.

THERE are some things in our program so evident that they need no argument. Can you think of a Relief Society without thinking of its participation in canning? I cannot. Can you think of a canning project without the Relief Society taking a big part in it? I am going to parallel Sister Robison's remarks—what is true of sewing in a certain sense is true of canning. There are going to be ward projects, stake projects and regional projects. I think in the Salt Lake districts most of the canning will be done in regional capacity, but it must be done in the wards in some places. This thing must be attacked from two places—first, the home, and second, mass or group production. I think if there is anything sad in the world, it is the case of the woman who needs help in the home and yet who simply does not exert herself, who sits twiddling her thumbs while busy women work for her. You may know a woman who never participates in our activities. What if that particular woman who never helps had not married whom she married, or suppose that she had not come to the home of her particular father—if we can imagine such things—what if her environment were entirely different, where would she be? I think a woman who shuts herself off from helping little children, though these little children may have an indolent mother, is losing a real opportunity in life. One of the best signs of lack of real culture is a lack of real human sympathy. If a woman who is blessed with the things of this life wants to handicap her own children, she has only to keep out of their lives the sweetness that comes from a desire to help children not so fortunate.

If you do not help little children, if you just let them "go to seed," if you do not touch their lives, they are going to marry and produce the same kind of offspring, and instead of having one parcel of responsibility you are going to have seven parcels of responsibility in the next generation.

If you can find an opportunity to reach an underprivileged family, that is a big item. If you have a ward canning group or a stake canning group and in some way induce the incompetent mother to participate with you, you have then achieved something. Put a clean apron on her, and everyone else can put on a clean apron so that she does not feel out of place. See that she does things well. That may be the means of getting into her home and influencing her life. Some women do not know how to do things. You must touch their lives, and if you can get them into a canning group and from there touch their lives at home, you are really going to accomplish something. I think where you have a woman of this type, prepare the women of the group to receive her kindly and respond lovingly to her needs. While she may not be just up to the standard of the group, help her, and it will reflect itself in the home.

I think you women are very, very foolish if you do all the work. Ask the men to lift the lugs of fruit and do the heavy work. From my experience with men, if you let them get away with it they will let you do all the work.

It is an inspiration to be here this morning. It is an inspiration to see

just how you ladies work. You take things more seriously than men, you come better prepared. After all your name is *Relief Society* and you are certainly the embodiment of your name in every way, and we do appreciate your attitude and cooperation.

* * * * *

The address "Deseret Industries" by Harold B. Lee, will be published in a later issue of the magazine.

General Session

Wednesday, October 5, 1938

YOUTH SPEAKS

By Janet M. Thompson

AT the present time the United States has over twenty million boys and girls between sixteen and twenty-four years of age who are the potential citizens of tomorrow. We depend upon these boys and girls to control this country—theirs is the responsibility for carrying on. These twenty million citizens are facing the most difficult situation, probably the most dangerous, which has ever confronted youth in the history of this nation. Dr. Rainey says, "Discouragements and frustration of the normal aspirations of millions of our young people present one of the most painful aspects of the contemporary scene." Because of these frustrations and discouragements many of our best informed educators have reached these conclusions: first, that present conditions demand an immediate remedy; second, that a long-range program is necessary if we are to equip youth to carry on.

Let us consider these suggestions in the light of the many opportunities we have to strengthen faulty gaps. Young people desire experience — responsibility, security and recognition. They recognize the need of more education, more permanent jobs and better recreational facilities. In view of these facts one is inclined to ask: How many young people in our Church are out of school and out of employment? What type of experiences are they reaping? They can choose well if wholesome experiences are provided them—if they choose a lower course of action, they will not find security. What educational advantages have they had? A young person may have a wonderful education but when there is nothing to occupy his time and mind, how easy it is to lose sight of cultural values. What are their attitudes toward life? What are their needs in educational, employment and recreational fields?

If we are to be an influence in helping to meet some of the handicaps of youth, how may we best proceed? Church organizations offer a solution to many of our problems. Church machinery provides something for everyone to do. While it provides some permanent jobs and some of the material things of life, its richest contribution is the SPIRITUAL. Youth believes that a widespread return to religion is necessary to the progress of the nation. It wants spiritual leadership. Leadership is developed through Church activity.

Church Seminaries and Institutes are invaluable. Where young people have been graduated from high school or college and are not associated in any way with these religious units, would it be possible to make arrangements for them to receive religious training in these institu-

tions? Oftentimes when youth neglect Church duties, it is considered a personal matter and not much is done about it. Why not make these personal matters ward or stake responsibilities; do something for youth in a collective way—work toward a ward, stake or regional goal; aim to build SPIRITUAL SECURITY?

Religious forums conducted in the evenings might prove a source of real worth. Why not make this a returned missionary activity? Youth is thrilled to have missionaries relate the deep and abiding truths they have learned in the performance of their missions. How valuable their experiences and training! What greater service could they extend than to keep the light of the Gospel message aglow in the hearts of wavering youth?

Junior Church Beautification committees might be organized, also Junior Church Welfare committees, to plan a program similar to the 4-H Club movement. A community forum composed of members and nonmembers—where adults might serve merely in an advisory capacity — where youth could be free to develop individual interests and needs might also be organized. Can we meet the needs and desires of youth by making such forums retraining schools?

Are we utilizing our Church amusement halls and school buildings sufficiently? Have we attractive centers to which to invite youth? If there are no such accommodations, invite young folk to provide them—let that be their responsibility. Unoccupied and unemployed youth should find happiness and satisfaction in making social centers attractive—should also enjoy clearing vacant lots and beautifying them.

What facilities have we for leisure-time occupations? "Leisure-time occupations should have the importance of any occupation — frequently they have the germ of a new job within them. Occupational versatility is a bag of gold."

The *Relief Society Magazine* offers many helpful suggestions for youth. Are we particular to see that young folk read it? How many of our young girls are reading the articles on "Women We Should Know"?

COMMUNITY ORGANIZATION

By Emeline Y. Nebeker

COMMUNITIES are doing much for their people in health and in education. Governmental health activity in the United States began shortly after the formation of the Republic with the organization of city boards of health.

The passage of the National Social Security Act with its very large allocations to the states for improvement of health services has quickened the movement and will unquestionably tend greatly to raise the standard of health service throughout the country. A most valuable and far-reaching result will be the improvement in the training of medical personnel.

While it is true that public agencies must always bear the main burden of protecting public health, the services of the volunteer organizations are always essential to progress. These are of two classes, the first having a membership limited by professional qualifications and the second often including large groups of interested laymen as well.

Through large endowments for the promotion of human welfare profound contributions have been made to public health through laboratory and field research. Life insurance companies were among the first commercial enterprises to establish medical departments.

Many national organizations, lodges, service clubs and others have health departments or committees.

For many years the needs and care of crippled children have engaged the interest of public and private organizations. We all know the wonderful work of the Primary Association of our Church for many of these handicapped children. The Senate Finance Committee in its report on the Social Security bill in May, 1935, stated that there are about "300,000 to 500,000 crippled children in this country, and estimated that about one child in every 100 is crippled." As a result of the provisions of the Social Security Act, state plans for relief and other services to the physically handicapped have been greatly stimulated in recent months. The mentally diseased or deficient constitute another group requiring attention.

Health education more than any other health service requires the effective cooperation of volunteer organizations with official agencies, both locally and nationally.

The Relief Society has always been interested in health and nursing. Soon after the arrival of the Pioneers in Salt Lake Valley in 1847 a council of health was established, with a view of conserving the health of mothers and children. Today Relief Society is cooperating with Public Health nurses, school nurses, and all others interested in this important subject. The nutrition program recommended by our Work and Business committee for this year's study should be of great help in promoting child health.

COMMUNITY interest and effort has not only been directed toward the field of health but education along all lines has received public support.

Adult education in the United States has become an integral part of the country's life. In the past five years it has assumed the proportions of a national movement, "with literally millions of participants, and many thousands of professional and lay leaders." For the fifth consecutive year of the W. P. A. program in education enrollment showed an increase, according to the recently issued report for the year 1937-38. Total enrollment for the year was 1,586,211, as compared with 1,569,529 in 1936-37—an increase of over 16,000. L. R. Alderman, W. P. A. educational director, reports that a five-year goal of teaching one million illiterate adults to read and write has reduced illiteracy in this country about twenty-five per cent.

Other outstanding features covered in Mr. Alderman's report are: naturalization classes, classes in homemaking and child welfare, nursery school for children of two to four years, correspondence courses for persons living in remote farm and mountain regions, vocational education, general adult education, and workers' education.

One stake Relief Society cooperated with W. P. A. whereby a group of young women were given training in cooking and homemaking to enable them to earn wages as helpers in homes. Another stake helped to make it possible for a nursery school to be opened.

The economic depression has dramatized and emphasized the inter-relation of adult education and

social work. Social workers during the past five years increasingly have turned to education for its therapeutic and morale-building values in treating individuals dislocated by the collapse of industry. When jobs are not available, education often can be made an opportunity for cultural expansion and preparation for a hoped-for job.

Libraries, museums, the extension work of colleges and universities, and the programs for rural residents conducted by the extension divisions of the state colleges of agriculture in cooperation with the United States Government are giving opportunities to all who will avail themselves of them.

"The glory of God is intelligence," expresses the underlying philosophy of "Mormonism." Relief Society has ever upheld the educational standards of the Church.

Our program today is keeping abreast of the times and let us hope that the knowledge obtained may be interwoven in our lives and manifest itself in character development. Progress is a fundamental doctrine of the Church. We are in sympathy with the advancement being made in community health and education and are anxious that it continue to go forward, but it can advance only in accord with the standards of the individuals who comprise the community.

INTERPRETING THE RELIEF SOCIETY EMPLOYMENT PROGRAM

By Eva Williams Darger

IN the minutes of the first meeting of the Female Relief Society of Nauvoo we find that those women assumed the responsibility of helping the needy to find suitable employment. As the organization has grown this work has continued, and thousands of women and girls have found pleasant and profitable employment through the Relief Society.

When it is recognized that paid workers in the home constitute the largest occupational group of women in our country, it is clear that we have a great responsibility to help place them. Homemaking is a great art. Household employees who are privileged to work in homes where there is a spirit of love, comradeship and fair play, learn attitudes toward homemaking which they themselves will carry on into their own lives as they marry and rear families.

Seventy per cent of the employees placed through the Relief Society are under thirty years of age. The majority are placed for domestic service.

There are many important things for young women who come to the city from smaller districts to consider:

The health of the individual is of vital importance. It is advisable for a girl to have a complete physical examination before she leaves home. References as to her character, background and qualifications from reliable members of her community should be obtained. She should be provided with funds sufficient to care for her needs until suitable employment is found. She should bring adequate clothing such as neat, modest dresses, shoes, stockings and underwear. Some knowledge of the hotels, location of employment bureaus, addresses of friends or relatives should be had. Some educational qualifications are necessary. Systematic training in household tasks for all girls would be of great

benefit. Where it is possible girls should complete their high school education. If household employment is chosen as the field of work, specialized training by which a girl may become a skilled worker, should be pursued. In this way efficient and well-trained workers, able to establish high standards of work would be available, instead of the unskilled laborers that are now for the most part all that are to be had.

The director of the United States Employment service said at the National Conference of Social Work, "The biggest of all tasks today is restoring employment to workers, not merely finding the man or woman a job, but finding the right job for the man or woman." In order to accomplish this, vocational guidance should be given: to counsel and assist girls and women contemplating employment to obtain more insight into their own aptitudes, capacities, traits, skills, knowledge and background; to secure additional education or training for available employment opportunities; to make the most of educational, recreational and other opportunities provided by the community. Someone standing between these young women and society as a kind of two-way clearing station, bringing facts to the individual from society, and in turn bringing facts back to society that emerge out of the individual problems disclosed in the process is necessary. With an understanding knowledge of human beings, skill in dealing with other people's problems, with the desire to strengthen and encourage the individual's faith in herself, this program of providing employment for women is being carried on.

In working toward satisfactory employer-employee relations, much would be gained if the worker would do all in her power to maintain the highest standards of home life, to consider her relationships with the family confidential, refraining at all times from harmful gossip, to be careful of her personal appearance, respect her employer's home furnishings, guard her manners and language especially in the presence of children, guard her habits in order to maintain good health and to enjoy wholesome recreation, to remember the Golden Rule, "Do unto others as you would have them do unto you."

ADDRESS

Bishop Joseph Wirthlin

I AM deeply interested in Relief Society. Perhaps I inherited this from my own mother. She was at one time, a Relief Society president, and as a young man I saw how a Relief Society functioned. Many of its affairs came into our home. I saw much of the work that was done by the sisters of our ward in connection with this great work, and for that reason I have a warm spot in my heart for this great organization. I do not hesitate in saying to you that I do not think there is an organization anywhere in the world today that is comparable to it.

It seems to me that your program includes everything that is good, lovely, fine, progressive, spiritual; and the organization has to its credit many outstanding accomplishments—accomplishments within the memory of all of us.

I am sure if there ever was a time in the history of the Church when a Relief Society was need-

ed, that time is today. We are facing serious problems that will require the united support of every organization of the Church, and I am confident that the Relief Society will respond to each call that comes, as it always has done, and the same fine success will attend its efforts.

Relief Society offers many splendid opportunities to the women of our Church. We have many talented women who most graciously give their time and abilities to the organization for the benefit of those who are not so privileged. I am sure that if it were not for the fine program that has been developed there would be many women in the remote parts of this Church who would have very few opportunities.

There comes to mind now two instances. One is of a woman who has lived in one of the Canadian stakes for thirty years, in the home which her husband constructed when they first went to that country—a log house with two rooms. When she and her husband first went to Canada they had high ambitions. They were young and vigorous people and battled with the soil on the bleak prairies of Canada. One year they were successful, then for three or four years drought came and destroyed their crops. The sum total of their experience is that they are still in the same log house situated ten miles from the nearest town. Their physical comforts are few, but a highlight in this woman's life has been the fact that she was given the opportunity of teaching the literary work in Relief Society. Her president gave her the opportunity of going to Provo, Utah, to further her studies. She counts that as the greatest blessing that ever came into her life. If it had not been for the Relief Society she never would have had that opportunity, and the joy which she now has would never have come to her.

The other case is of a lady who lives in one of our districts. I have known her for years. As a girl she was shy and timid. In the course of time she married and moved to a small town in California where there was a branch of the Church. The president of the Relief Society appointed her to supervise the Social Service department of the organization. She had never had any experience along that line; her knowledge was limited, but she had ambitions; so she set to work, visited the public library and studied all available authorities on social service. Today she is an outstanding worker in her community. It is quite possible that if this woman had not had the opportunity of rendering this service and overcoming her inferiority complex, she would not have developed to any great extent. The Relief Society organization of the Church afforded her this opportunity and she made the most of it. The opportunities being offered to the women of this Church are a great inspiration, and I am sure the sisters appreciate the privileges afforded them.

THERE is something else Relief Society has done—something being done now— which is most outstanding. We talk about the depression and its effects upon people; we hear the First Presidency constantly telling us to be frugal. The Relief Society is heeding that advice and setting a wonderful example. One of the funda-

mentals that has come to my attention is that of good home management. I happen to have had the privilege of working in the Salt Lake Region, where a study was made of conditions relative to home management. We found that in many instances where people were on relief the mother did not know how to sew, to bake bread, nor how to do many of the simple things. Because of the lack of this knowledge the family found itself in poverty. So the Relief Society has taken up a project of teaching people how to make bread properly, how to do the washing correctly, how to do good sewing.

About a year ago in a well-to-do Salt Lake City stake a survey was made to determine how many of the women were baking their own bread and doing their washing and sewing. As nearly as I can remember, about 65 per cent of the women were doing their own work, 67 per cent their own washing, and 60 per cent their own sewing. The Relief Society has gone into the wards and taught people how to do these things. One Relief Society president told me that she experienced much pleasure in going down to her laundry room on Monday morning and doing her washing because the Relief Society program had dignified this duty. So in connection with teaching our people to follow the advice of the First Presidency of the Church I want to compliment the Relief Society for teaching our sisters the necessity of properly managing their homes.

The Relief Society has some definite duties in connection with the Church Welfare Program. Personally I cannot conceive of any bishop trying to put over the Church Welfare Program without you—you are a part of it. If the program is to be successful you will have to be in it actively—you will have to be used. My experiences as a bishop and stake president have taught me, without any doubt, that the Relief Society has a very important part to play in the Church Welfare Program. It is true that we have the Priesthood quorums, and the Priesthood quorums of this Church should be so stimulated that there will come a degree of activity that we have never had before. It is through the Church Welfare Program that this activity will be stirred. For that reason welfare committees have been organized, composed of eight persons, the Relief Society President being one of them, and representatives of the various Priesthood quorums being the other members. With the Relief Society president a member of this committee many of the problems now confronting us in connection with relief will be properly solved. Women have an understanding relative to relief problems that men do not have, consequently it is important that the Relief Society have a definite part in this great program.

MOST of us think of relief in a physical sense. We think that if we administer relief in the form of clothing, fuel and food, that the job is done. As I think of the depression and the effects of it, there are some other forms of relief—forms of relief that have been mentioned by Sister Thompson. There is a need for spiritual relief, recreational relief, educational relief, cultural relief, and there most certainly is a need for a very

close study of the morals of our communities. These forms of relief will come largely through the Relief Society organization of the Church, and I personally think that they should. When we think of the finer things in life, such as the spiritual, the educational, the cultural interests, the women of the Church are interested in these perhaps more than the men. I am sure that through the contacts with those who find themselves in destitute circumstances, through the mothers in the homes, opportunity will come to render educational, cultural, and spiritual relief.

So, as this great Welfare Program progresses and continues to develop, we are going to find through the Relief Society that there are many problems that we can solve. We know that you are loyal to the Priesthood of the Church; we know you are loyal to the bishops. I never had a more loyal group in all my experience than the Relief Society of my own ward. I remember the time when forty families were thrust upon us through the depression. The first people we called were the sisters of the Relief Society. We formulated a plan and carried it out for more than a year. It was most successful and the task was well performed because of the cooperation and help we received from this fine organization.

We are grateful for what you have done—grateful for this wonderful organization which came to us through the instrumentality of a Prophet of God. It has a purpose and a destiny, and I am sure you are well on your way to the fulfilment of that destiny.

This great organization of mothers promotes encouragement, kindness, liberality, sympathy, tolerance and unselfishness. It has a continual desire to do all that falls within the scope of the good, the true and the beautiful; in fact, I think the thirteenth Article of Faith applies to you and to your objectives: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul. We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

General Session

Thursday, a. m., October 6, 1938

TO RAISE HUMAN LIFE TO ITS HIGHEST LEVEL

By Counselor Kate M. Barker

TO the women of the Church has been given a sacred trust, divinely given, which we must maintain and develop that it may be passed on unimpaired in spirit, enlarged in usefulness—"to raise human life to its highest level." From this obligation nothing can absolve us.

Certainly if we meet our responsibility we must meet immediate present-day needs right around us, in our own community, our own neighborhood. We must get the vision of the Gospel ideal for human life, then we must see conditions as they are. This we must see and then we must bring to it a new sense of responsibility. Our effectiveness will be in organ-

ization. One family cannot do much, but several families can; one group may not be able to do much alone, but all groups interested, if they cooperate and coordinate their efforts, can do much.

When it comes to human welfare who should lead out but the Relief Society whose major interest is human betterment? Surely if someone takes the initiative, community resources may be so organized that no child need go through life handicapped because of lack of medical care or other necessary advantages.

Another community project might be the control of the type of magazines sold at the news stands in many of our towns. "Such magazines can nearly always be suppressed by the force of public opinion." Public opinion can only be effective if someone takes the initiative in organizing that opinion to carry over into action.

The hunger for friendship is one of the deepest longings of the human soul. Growth and happiness is dependent upon happy human relations. Solitary living destroys mental health. We must not interpret our Church Welfare Program altogether in terms of food and shelter; emotional security is equally important. Neighborliness might well be revived and thus tone up the emotional condition of everyone.

OF all relationships in the human world, family relationships are the most everlastingly difficult, and the most permanently rewarding." The greatest growth, the greatest happiness can come from those close, intimate relationships of home and family, providing that the family seeks above all else to make life as meaningful as possible for all its members. Intelligent understanding, sympathy, a high regard for the sacredness of the personality of each member so that each one feels he is wanted, loved and understood, these are the bases for wholesome mental health and happy family life.

The family is a fellowship where through sympathy, love, understanding, cooperation, sharing, such strong bonds are built that they can never be broken, developing such companionship that all through life pleasures are enhanced and burdens lightened because they are shared.

If marriage and family relationships offer such potential joy, should conduct of them be left to chance? Young people are realizing that the only sensible procedure is to plan and build for happiness on a solid foundation of mutual understanding. To offer help in laying this solid foundation the Relief Society is offering a new course—"Education for Family Life"—and the first year will be devoted to "Family Relationships." Dr. Paul Popenoe, Director of the Institute of Family Relations of Los Angeles, is the writer of these lessons.

May we begin the year's work with the determination that we will so conduct our home life that there will be mutual sympathy and mutual understanding, such peace and joy that the Spirit of our Father in Heaven will dwell therein.

BLESSINGS OF RELIEF SOCIETY MEMBERSHIP

By Anna S. Barlow

ROBERT LOUIS STEVENSON once said, "When we look into the long avenue of the future and see the good there is for each of us to do, we realize after all, what a beautiful thing it is to work and to live and to be happy."

Every one is striving to live hap-

pily and effectively, in other words, abundant living is the goal of man. Some follow one avenue and some another, but to Latter-day Saints the Gospel of Jesus Christ points the way to the abundant life.

Women of the Church have been given the Relief Society through which the essentials of abundant living may be obtained.

Spiritual strength, opportunities for service, cultural and educational advancement, and wholesome social contacts, are to be obtained from active membership.

Through our organization we gain spiritual strength which is so necessary in order to live well and properly influence the lives of those about us. Youth of today must look to parents for inspiration and guidance —to mothers who stand firm upon the rock of faith in God.

To live abundantly, we must learn the beauty of service. Many desire to serve but they must be shown the way.

True service as interpreted by Relief Society does not mean just the giving of relief to the needy or the visiting of the sick and those who mourn, but it means living every day to the best of one's ability, giving of one's self for the good of others. In these days of trouble and strife there are those who need just a word of encouragement more than anything else. We all need the strength and courage of one another. We need to pray, watch, think, speak and live hourly the kind of life that emanates peace, security and protection.

The world is progressing rapidly in adult education. In this time of complicated affairs we need education that we may know how to live. Almost one hundred years ago a Prophet provided the women of the Church with the opportunity for adult education of the highest type. Throughout the years knowledge and intelligence have come to us until today we have courses of study comparable to any offered to women by any society or group.

I am sure we are all most grateful for the social opportunities provided by our organization, for the privilege we have of building wonderful friendships, friendships that will last forever.

I am most grateful for my membership in the Relief Society organization and I desire to see its benefits extended to all women. It is not for any special or select group but for all women of good moral standing. It is a great sisterhood filling our lives with joy and satisfaction.

Our membership goal of one hundred thousand by 1942 deserves the support of every woman who now enjoys the benefits of Relief Society.

I have a testimony of the Gospel of Jesus Christ. I know that we are engaged in His work and I appreciate the opportunity to serve.

RELIEF SOCIETY WORK IN EUROPE

Counselor Amy Brown Lyman

THE European Mission consists of twelve separate and distinct missions located in sixteen countries. In a recent tour of the continent early this year we visited ten of these missions in the following order: Netherlands, French, Swiss-Austrian, Czechoslovak, West German, East German, Danish, Swedish, Norwegian. Two, Palestine-Syrian, our smallest mission, and South African, our most distant one, we did not visit. In these twelve missions nine languages are used.

It was most interesting to see

these various European peoples in their natural settings and observe their national and racial characteristics.

There is nothing truer, I think, than that the Gospel breaks down barriers and transforms strangers into friends, into brothers and sisters. In all our Church groups, in all of the fourteen countries, no matter what the nationality, culture, background or language, no matter what the race or temperament — whether Germanic, Nordic, Celtic or Slavic—we found the same brotherly love and understanding, the same sympathetic interest, the same generous hospitality, all of which are the result of the spirit of the Gospel itself.

It was marvelous to be associated with these foreign brothers and sisters; to feel the warmth of their spirits, and to observe their devotion to The Cause. I was deeply touched by the hospitality extended to us everywhere. We visited the people in their homes; we slept in their beds; we ate at their tables. I never felt more at home, nor more secure out of my own home. I knew that if I were ill or in need or discouraged, that help would be forthcoming.

For the lovely Latter-day Saints in Europe I have a deep affection. My heart goes out to them in love and appreciation. I shall never forget their kindness to me.

THE Relief Society has active organizations in all of the missions, and there is nothing more evident than that they have the real Relief Society spirit and the interest of the organization at heart. They are loyal to the organization and love the opportunities it gives for development and self-expression. The entire membership, according to the 1937 report, is 4,642—just 7 more than the combined membership of six of our City stakes—Ensign, Bonneville, Granite, Liberty, Pioneer and Salt Lake. If all of the people who have ever belonged to Relief Society in the European Missions could be listed, it would reach many more thousands, and we could visualize what they have contributed to the organization all down through the years. For a hundred years emigration has been going on, constantly reducing the size of branches and membership rolls. Today the plan is to build up Zion in Europe.

We have local leadership in all Relief Society organizations, both in the districts and branches. Elders are no longer needed for supervision or for presiding. Relief Society meetings are held weekly and in the evening. It is necessary to have evening meetings because many of the members work and others have little children whom they cannot leave. This plan interferes with the work meetings, but much of the sewing for bazaars is done at home, and special days are occasionally used. Visiting teaching is very limited due to the scattered conditions, long distances and transportation expense. Union meetings are almost impossible due to the same reasons. A new plan is being inaugurated this year to hold branch Union meetings to develop branch leadership and teacher-training. The regular courses of study are the same as in the stakes.

The testimony meetings here are especially good. Most of the women are converts, and they have gained their testimonies through the fire of conversion. They know what they believe,

why they believe, and they can express their beliefs.

The Relief Society women in Europe are interested in, and well acquainted with, the social security programs of their various countries. They keep informed on all social welfare activities generally and are able to help people who are in any kind of distress. They know what can be done for children, orphans, sick, aged, tubercular, unemployed, etc.

The charity funds which are raised by the Society for charity work are used largely to supplement government and county relief. With these funds they are able to take care of extra needs which would not otherwise be provided for.

There is of course poverty everywhere in the world but in most of the European countries they are trying to do something about it—something besides mere temporary relief. They are trying to do constructive, preventive work and are developing fine social security schemes. There is also some unemployment everywhere, more in Great Britain probably than on the continent. All countries are keeping their work for their own people. It is impossible for foreigners to get a job anywhere.

Great interest is being taken in all countries in child welfare and in the youth movement. The birth rate is so low in many countries they are greatly worried and are determined to save every child.

The Relief Society organizations are presided over by the wives of the Mission Presidents—a group of as fine and able women as can be found anywhere in the Church. As for humility, devotion to the Cause, and spirituality, they cannot be surpassed. Six of them are young—enthusiastic, eager, vigorous. Three are between the ages of 27 and 30; three are between the ages of 30 and 40. The rest are older with years of experience in auxiliary work. These women are all tender and sympathetic and assist their noble, kind-hearted husbands—the Presidents of the Missions—in watching over the health, happiness and general welfare of the missionaries. I wish to impress upon the mothers the fact that their sons and daughters are in good hands in the European Mission.

ONE of the greatest joys of my missionary work was the close association with the missionaries. They are a constant source of satisfaction and exhilaration. It was a joy to see them grow and develop and assume responsibility, to share their confidences and to hear their testimonies.

I am stimulated and my faith is strengthened with the testimonies of the mature and aged, from whom we expect to hear of strong convictions, but I am especially stimulated with the testimonies of young men and women. Their frankness, earnestness and new understanding are most faith promoting. I have heard them raise their voices in the various countries and in various languages, and I have heard them night after night in Hyde Park where they have to win their audiences, hold their audiences, and defend themselves from the professional hecklers.

Since preaching the Gospel is the most important work of the Church, I have sometimes wondered if we, as mothers and members of Relief Society, generally might give a little more understanding help to the Priesthood in this great cause, both in our own homes and in Church activities, and if we might be more

helpful to the missionaries themselves. I wonder also if we of the older generation stop to realize what "going on a mission" means to young boys and girls. What preparation they should have before they go, what attention they should have while they are away, what consideration they should receive when they return home!

To the young Elder, a mission is a series of new experiences, and often serious adjustments from the time of "the call" until he is back and established in his normal setting in his community. He has tests of all sorts, sacrifices to make, new and different situations to face, new worries and longings. He is determined to make good; he is determined to live up to all the expectations of family and friends. He feels most humble, more humble than he has ever felt before, and he seeks his Heavenly Father as he has never sought Him before. I would like to make a plea for more interest in the returned missionary: First, that he be given attention, plenty of Church work to do, plenty of Church responsibility. He has been working full time and enthusiastically for the Cause, and he would like to continue to do something. His interest should not be allowed to wane. Many young missionaries dread the ordeal of getting back into the community life, for the change is drastic. They wonder how they will be received, and how they will fit in. Second, I would plead that interest be taken in his temporal affairs. There are quite a number of missionary sisters returning yearly to their homes. These would be great assets as helpers in the women's organizations.

I am persuaded that we do not, as a rule, begin the training of our missionaries early enough. What a fine thing it would be if all boys and girls from childhood up could have opportunity to take the lead in family prayers, to pray in public, to become familiar with the scriptures, to take part in auxiliary work, and the boys in Priesthood activities. It is an easy matter in the mission field to tell which of the missionaries have had these advantages.

In England there is Bible reading and discussion in the schools, which is a marvelous help in familiarizing the children with the scriptures. A few years ago a young Utah boy wrote home from a military school to his mother: "I am the only boy here without a Bible. All the boys read the Bible, why was I not trained to do so?"

I am pleased to report that we have forty women missionaries in Europe today, and that they are doing excellent work—work that is equal in many respects to that of the Elders. They are especially helpful in the auxiliary organizations. In their travels they make splendid contacts. All in all I think the work and the situations are a little harder or more difficult for them in Europe than they are for the Elders, and I would like to pay them a little special tribute for their courage and willingness to face so bravely the "ups and downs" of missionary life.

If preaching the Gospel is the most important work in the Church, and we are told emphatically that it is, let us continue to support it vigorously, both as mothers and as Relief Society women.

General Session

Thursday, p. m., October 6, 1938

ADDRESS

Bishop LeGrand Richards

MY heart thrills when I think of the wonderful program prepared for the Saints of this dispensation, which was so minutely described by the prophets who lived thousands of years ago. They saw all that we are seeing today. They saw the gathering of the Saints in the valleys of the mountains when the Lord should turn again to Israel, as stated in the words of Jeremiah when he said: "And I will take you one of a city, and two of a family, and I will bring you to Zion; and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." They saw the temple established here; they saw the settlement of these valleys in the Rocky Mountains; they saw the wilderness blossom as the rose, and the waters flow down from the high places through the building of the great reservoirs; they saw the rivers of water flow in the desert—these great irrigation canals that have been built. They saw the Kingdom of God established in the earth; they saw it rise in might and power and majesty until all the kingdoms of this world should be made subservient unto this kingdom.

Now when we read these things and understand them, we realize something of the great assignment the Lord has made to His people—Latter-day Israel. I am proud of this Church; I am proud of her institutions; I am proud of her people. I am proud of the youth of Zion, and I think we have much to be grateful for. It has been my privilege to labor with the young people of the Church in the mission field, and they are worthy to call the world to repentance. When I think of the fine organizations that have been set up and try to analyze the organization of the Church, I ask myself this question, "What more could Jeremiah have seen, when he saw the Lord bringing them one of a city and two of a family to be taught of His ways, than the great organization that now exists in this Church?" One has to be intimately acquainted with each organization to know how marvelously it is set up and directed and qualified to carry on the work that has been assigned to it. We could not dispense with any one of them.

When the Prophet Joseph was given the marvelous revelation on the organization of the Church, he was told that it was patterned after the organization that exists in heaven. No wonder we pray, "Thy kingdom come, Thy will be done in earth as it is in heaven." The only thing, my brothers and sisters, that I am concerned about is whether we are using to the greatest advantage the instrumentality within our reach—the great organization of the Church—for the overthrow of evil, for the accomplishment of righteousness, for the establishment of the kingdom, that His will might be done in earth as it is done in heaven. As long as there are disturbing

influences, as long as we are losing ground in any one field of activity, there is a call to service.

Since I was appointed, with my counselors, to the Presiding Bishopric of the Church six months ago today, we have had the privilege of meeting the executive officers and the presiding authorities of eighty of the stakes of Zion in regional meetings that have been held with the approval of the First Presidency. We are grateful to have had in these groups the presidents of the Relief Society. We have felt the power and the strength of the great Priesthood organization of this Church. There is not a power under heaven that can stay the onward march of this Church.

The men need the help of the women. The Lord has said, through His servant, the Apostle Paul, that "the man is not without the woman, neither the woman without the man in the Lord." It takes a man and woman united to make a perfect home, and when the Lord placed upon the Priesthood of this Church the responsibility of leadership, He automatically placed upon their wives also the responsibility of leadership.

I have read to the brethren some of the admonitions of Paul with respect to the calling of a bishop, and will read just a few words to you today of what Paul has to say about the wife of the bishop.

"A bishop then must be blameless, vigilant, sober, of good behavior, given to hospitality, apt to teach. . . . One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?). . . . Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. . . . Even so must their wives be grave, not slanderers; sober, faithful in all things."

No doubt many here today are wives of stake presidents, bishops and high councilmen, and I am somewhat concerned about the first organization of the Church —the home.

STAKE presidents hold weekly council meetings with their counselors to analyze, to discuss, and to plan ways and means to better conditions in their stakes. The same is true of the bishops and of all the auxiliary organizations. But I sometimes wonder if in our study, if in our endeavor to carry out the assignments that have been made to us in these auxiliary organizations, we are not giving finer leadership in the auxiliaries, more time to study, more time to planning than we are actually giving in our own homes?

Paul said that the bishop should be able to have his children in subjection with all gravity and should be able to set an example, or else how can he rule the Church of Christ? The Church calls for the finest leadership in the home, on the part of its leaders, and I feel its need. I have boys and girls, and I know that when they go out in the wards, to parties and to school, the hardest thing to meet is the report, "Brother So and So's daughter, or Brother So and So's son does this or that." You know how it is. You have met the same thing. I wonder if each of us is doing all he can to hold his own children in "subjection" and to teach them the way of eternal truth. I believe a lot of us are turning the responsibility of the

leadership of our homes over to the Church, feeling that the auxiliary organizations will do the thing for us, and we are not planning with our children, and we are not making our program in the home, and we are not setting up standards and requirements for our children to live up to. Some of us are believing our children when they tell us that we are "old fogies," and that "they do not do things that way nowadays." I hope the day will never come when I will believe my son or my daughter if they tell me I am an "old fogy." Bearing the Priesthood of the Living God, being called to preside in the midst of the Church, I cannot resign the leadership of my own home and then attempt to assume the leadership of the Church.

Why am I talking about the home? I am talking about it because our statistics reveal that we are not getting all of our people. We are only getting a few of them, even in our auxiliaries and Priesthood quorums. We are marvelously organized to take care of those who come to us, but we are failing in a great measure to reach many who should come. I know it is often hard to get children to attend Sunday School, Sacrament meeting, the Mutual organization, and the Institutes and Seminaries.

I hope that we are availing ourselves, as far as possible, of the opportunities that God, the Eternal Father, has put within our reach for the edification and the training of our children. I hope our boys and girls are availing themselves of the Institutes and the Seminaries that are being conducted under the leadership of this Church. We spend nearly $800,000 a year in our educational program to help parents with their children, and we have literally thousands of parents whose children are within walking distance of these great institutions who are not attending. I wonder if we have tried and failed, or if we just have not tried. The Mutual Improvement Association has its influence upon youth, and when I attend its meetings and see the young people who are there, yet so few of the parents, I wonder if the parents whose boys and girls fail to come could not take their children by the arm and lead them there, and in that way assure them the association of the type of boys and girls found in such places.

When your young people say to you, "Well, Daddy, they all smoke," you begin to fear that probably this habit is becoming more universal than we want to believe. Then there is more need to call in our reserve forces in order to bring our boys and girls under the leadership of the Priesthood of God, so that they may be preserved in the traditions of the Church, in the standards that God has given unto us, so that they will not fall away into the ways of the world.

"Oh well," you say, "What is a cigarette, or a glass of beer?" It would not be so bad if it were only one cigarette, or one glass of beer, but there never is a second without there is a first, and then there is a third and a fourth. This means not only injury to the body, but the robbing of our children of manhood and womanhood, for liquor in my judgment is the most destructive thing that exists in the world which the Evil One may use to destroy the morals, the honor and the virtue of our youth. When our boys and girls start using tobacco and liquor they also cease to pray, and in that respect

they divorce themselves from God. When a man, a boy or a girl stands alone and is subject to these bad habits, and prayer ceases to be a part of his daily life, it takes every effort to rescue him and bring him back to the Church.

SO I am pleading today that we study the family needs, that mothers—the wives of these leaders of the Church—go over the problems of each of their children. I do not think that God ever intended that we should put old heads on young shoulders, but making allowance for youth, He does expect that as parents we keep them clean and unspotted from the sins of the world, and that we keep alive within their breasts the love of God, the Eternal Father, and the desire to pray, so that when they go out into the battle of life they may be strengthened and protected, even as David of old.

You will remember what became of Israel when they lost confidence in their God, the God of Israel, and when Goliath hurled forth his great challenge to the armies of Israel. One by one they withdrew, but little David had been taught to pray. He had seen the power of God manifest in his own life. He had been able to deliver his father's sheep from the mouths of the lion and the bear, and so when he heard that challenge he accepted it. David knew there was something stronger and finer and more powerful than steel. When he went forth clad as a shepherd lad, with his sling and a few smooth stones, Goliath laughed at him and was offended, and said, "Am I a dog, that thou comest to me with staves?" And David said to him, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. He shall deliver you into my hands." In a few moments Goliath lay dead at his feet. So if we can plant faith in the hearts of our children, and keep it there, and guard it with our sacred lives, we shall carry them through with a power and a strength greater than the sword and the shield.

I once read a sermon delivered by President Joseph F. Smith, and he said that in all his effort to save others he hoped it never could be said of him that in trying to save others he had lost his own, and I heard one of his sons say one day, "If I did not believe there was a God, if I did not believe there was an eternity, I would feel obligated to live the teachings of the Church because of the respect I have for my father." I believe that if men and women live as they should live that the power of God will be felt in the home. There are those who desire to go to the temple of God in order to partake of His divine influence, but it is my conviction that there should be no temple, no shrine, where the love of God and His Holy Spirit is to be found greater than in the homes where men and women are living as priests and priestesses, as God the Eternal Father intended they should. When they so live, they will demand the love, the respect, and the confidence of their children.

If there is a home where the leaders of this Church do not engage in family prayer I call them to repentance. They need the prayers, and their children need the influence of family prayers. I would like to see in every Latter-

day Saint home every child, after he has been baptized into the Church, take his turn praying. When I hear my children pray in family prayers I arise and say in my heart that as long as they can pray like that they will never stray from the Church and from God.

I pray the blessings of the Lord to be with you. I pray that we shall appreciate the great institutions of our Church—this great Relief Society organization and the other auxiliaries that have been created for our good, but I hope we will never forget that in the responsibilities that come to us none are greater, nor even equal to the leadership, the presidency of the home which God has given us, for there it is that we commence to build the kingdoms of eternity that are to be ours if we keep the faith and endure to the end.

I did not have to become the Presiding Bishop of the Church and meet Sister Robison and her associates to know the value of Relief Society, but I have learned to appreciate more than I did before the marvelous characters and the love these women have for service in the responsibility that is theirs. I honor them, and I pray God to bless them and all you good mothers and Relief Society workers throughout the Church.

RELIEF SOCIETY'S CONTRIBUTION TO THE CHURCH WELFARE PROGRAM

By President Louise Y. Robison

THE August 1938 issue of the Relief Society Magazine carries an Editorial which should be widely read. As an opening statement the Editor chose the following quotation from I Cor. 10:24, "Let no man seek his own but every other man's wealth." Upon the first reading, this statement appears to be a difficult injunction, but the Editor made it seem not only workable, but desirable by this statement: "Man's destiny is to become a creator and he is happiest when creating. Denied the opportunity to give of himself he stagnates.

"The Savior stands the pattern in giving as in all else. He invariably gave guidance and opportunity that joy and development might come to others. He had no need of the widow's mite but recognized the need of the widow to make the gift." The editorial closed with the following statement: "He that provides opportunity for another increases the fruits of his own righteousness."

The opportunity to accomplish this is provided in the Church Welfare Plan. Our Heavenly Father has graciously offered every member in the Church, no matter what that member's financial condition might be, an opportunity to prove his willingness to "seek not his own wealth," but to help others.

While the call came primarily as a Priesthood activity, the Relief Society, as auxiliary to the Priesthood, responded whole-heartedly to the inspired message of the First Presidency. Before we were really given an assignment, Relief Society asked women who did canning of fruits in their own homes, to share with others and give every tenth jar to what was then called Church Security. Hundreds of women cheerfully responded and many testified that they were blessed in making this contribution. One woman reported that was the first time in the many years of her married life when all her fruit jars were filled.

The first summer after the Church Welfare Plan was announced, Relief Society in some stakes had city lots plowed, and women planted peas, beans and tomatoes. These women believe they were blessed, for their crops were bounteous, and without modern canning facilities these vegetables were canned with excellent results.

Quilts and articles of clothing were made by the thousands. In fact, women were so busy producing they did not keep a record of the articles made.

HAVING the assurance that the Church Welfare Plan is our Father's Plan, and knowing that "the earth and fullness thereof" belongs to Him, we were confident that the Priesthood Quorums would provide for the material needs, but we saw the opportunity of helping some of the mothers to use these commodities to the best advantage.

Relief Society, with the valuable cooperation of the Agricultural College County Demonstrators, began a systematic course of instruction in food. The value of properly prepared vegetables, homemade bread, and the necessity of having milk for children were considered. In order that all families might have sufficient, and to provide against waste, a food budget was introduced. The incomplete report indicated that 3,301 women were taught to make better provision for their families.

We have worked in sewing centers where women were not only supplied with clothing, but were taught to sew. Relief Society has, in the past, supplied quilts for those in need. Our policy now is to help them make for themselves. The slogan adopted is, "We work with people, not for them."

That there might be a market for the lovely handwork made by our sisters, the "Mormon Handicraft" was established in 1937. In the first year more than $4,000 was paid to women who made these exquisite articles. We were in the Bureau of Information on the Temple Square, but we have recently moved to 21 West South Temple. The merchandise has been sold largely to tourists. If our own people would patronize the Shop when buying birthday, Christmas and wedding gifts, the revenue would bring comforts to many of our fine, courageous women.

Another activity was also promoted to give employment. Relief Society contributed $250 and one of our City stake Relief Societies added another hundred dollars, which was used to pay for temple work. This money was thrice blessed—it brought material comfort, gave encouragement and spiritual blessing, and was the means of redeeming hundreds of our dead.

As an organization we are deeply interested in the Church Beautification program, and were really pioneers in stimulating women to beautify their homes by planting flowers, shrubs and trees. Reports of this campaign showed that many thousands of trees and shrubs were planted, flower-shows held, etc. Each ward Society was urged to plant at least one tree.

We are opposed to the traffic and use of liquor, and have earnestly tried to provide interesting literature and have purchased motion picture films in the interest of alcohol education. Although now a Priesthood activity, we urge the women to do all in their power to have in every home the material prepared and distributed by the Church committee.

The health of the people, especially the children, has been a grave concern of Relief Society. Women in many localities have worked unceasingly to improve conditions. There

are many, many children who will meet life more comfortably and efficiently through the efforts of our Relief Society, but the need is still most urgent.

SPLENDID as has been our work during the past year, the call is clear and definite for the coming year's work. Human values must be kept in the foreground. "The Kingdom of God for which we pray includes bread to eat, clothes to wear, wholesome homes in which to live, employment to challenge the best in a person, as well as sacrificial love to our fellowmen." Our Church Welfare plan encompasses each of these requirements,—and more—the absolute need of faith in God and a willingness to cooperate in giving service to others. Each of these requirements was included in the charge given to Relief Society at the time of its organization. We have a splendid record of achievement, but there is more to be done. So for the coming year we pledge ourselves anew to do not only more but even better work. Comparatively few of our women have carried the load. Let us begin by being good community mothers.

All mothers know it is easier to do home tasks than it is to get children into the attitude of wanting to do and of teaching them to do tasks well. We all know that we are not doing right by our children unless we teach them how to carry responsibility and to do so cheerfully. To my mind the most important assignment to the women of Relief Society is to get people in our wards into this attitude, and although it looks insurmountable, it can be accomplished. Let us not forget that God is always on the side of right. When we are working earnestly, under the direction of His Priesthood for the benefit of His children, a power greater than our own is with us. Leadership and cooperation are needed to popularize the Church program so that everyone will want to work, will want to have clean, peaceful homes, and to have comfortably dressed, healthful, happy children. Can you catch the vision of what it would mean if this simple program were universal?

Groups of people can be interested in almost any project provided someone can lead, organize the task and delegate responsibility.

Definite instructions indicating how these projects might be accomplished would be helpful, but conditions in different localities are so unlike and the group requirements differ so greatly that only by working with them and knowing the needs can constructive plans be made. We must know facts in order to have an intelligent basis of understanding. As adult groups learn to think together and to analyze situations their interests broaden. In addition to knowing the local situation, it would be well to know what the conditions are in other communities. For example, if we knew that in 1935 every seventh person in the United States between the ages of 16 and 24 was on relief, we would have greater interest in helping young people of our own group. If we knew that half the male heads of families on relief had been out of regular employment for three years or more, that knowledge would give us greater sympathy in judging their needs or their actions.

THERE is a close relation between religion and mental health. A discouraged person who feels humiliated on account of her clothing, who is bitter because of what she feels is unjust, needs the most sympathetic understanding and tolerance to interest her again in Church groups. The best sermons of the Church are

not all pronounced from the pulpit.

Relief Society presidents are given the special mission of prayerfully and tactfully making the path easier for such individuals to re-establish contacts with the Church.

And who does not need encouragement? The most vital influence in life is a calm, positive testimony that God lives and that He is really our Father. To know positively that our Father and His Son Jesus Christ did visit the earth and restore the Gospel through the Prophet Joseph Smith, and to know that President Grant and his associates represent our Father here on earth—this knowledge is more precious than life. Spirituality is the only power that keeps human beings steady and unshaken when overwhelming sorrow comes. Outside of spiritual interpretation there is no solution for the problems of life.

How thankful we should be for the great blessing of faith and the knowledge which our Father has given us. How careful we should be to keep this precious gift. Only our own actions can deprive us of it. Those who know that President Grant represents our Father, recognize that he speaks to us the will of our Father. Relief Society is in the class believing that our Church can and will succeed for righteousness. When responsibilities are given, do we face them gladly, courageously, or merely fold our hands as though they were others' problems? In loyalty there are no such words as, "What's the use?"

Our parents and grandparents gave evidence of this loyalty. Hundreds of them who had established homes were asked to leave them and take their families into even more unsettled places. As descendants of these brave people we are proud of their devotion, and we cannot do less when the Prophet of God speaks in our day. Church Welfare does not call for the heroic sacrifice our parents made. Church Welfare calls only for sharing the comforts which through the kindness of our Heavenly Father we enjoy; even if we were asked for all, does not that all belong to our Father who graciously lets us use His possessions? He gives us the very life and health to accumulate these material blessings.

I humbly pray that our Father will give us the power to see where we can serve, and the courage not only to do our part but to stimulate others that they may have the joy that comes through service. I pray that when we have the privilege of raising our hands in covenant to sustain the General Authorities of the Church, that we do more than manifest it by raising our hands, but that we make a solemn covenant that we will try our utmost to "manifest it" in our lives by cheerfully and eagerly following the counsel of men who hold the Priesthood of the living God.

* * * * *

The addresses given by President Heber J. Grant and Elder Melvin J. Ballard will be published in a later issue of the magazine.

Lesson Department

Theology and Testimony

LESSON 5

THESE TWELVE JESUS SENT FORTH—(*Cont'd.*)

Helpful References

J. E. Talmage, *Jesus the Christ,* pp. 217-229.

A. B. Bruce, *The Training of the Twelve.* Consult index for references to each apostle.

C. R. Brown, *These Twelve,* pp. 139-157, 161-180, 183-201.

C. E. Macartney, *"Of Them He Chose Twelve,"* pp. 63-69, 71-78, 48-55, 144-155, 56-62, 40-47, 122-134.

W. M. Mackay, *The Men Whom Jesus Made,* pp. 112-128, 149-162, 163-177, 178-192, 193-211.

F. J. Mueller, *Christ's Twelve,* pp. 82-91, 92-103, 104-112, 113-123.

Nathanael, an Israelite Without Guile.—In this lesson we shall consider the remaining members of the original Twelve of whom little is known. Nathanael is, unfortunately, among this group for the Gospels say very little about him. There has even been some dispute over his name. The Synoptic Gospels speak of a Bartholomew as an apostle, but no mention is made of Nathanael. (See Matt. 10:3; Mark 3:18; Luke 6:14.) On the other hand the Gospel of John mentions Nathanael and never Bartholomew. It is thus practically certain that both names are applied to one and the same individual. Bartholomew is of Aramaic derivation and means *son of Tholmay.* Nathanael means *God has given.* He seems to have been a resident of Cana in Galilee. (John 21:2.) This town is some distance from Bethsaida, the home of Philip his friend. In a previous lesson we considered the fact that it was Philip who sought out Nathanael and made known to him that he had found the Messiah. Nathanael's skeptical nature made him say, "Can any good thing come out of Nazareth?" (John 1:46.) To his credit he followed Philip. He may have been skeptical, but in the best sense of the term. He had the spirit of the man who is willing to be shown, of suspending judgment. Our Lord on seeing him said, "Behold, an Israelite indeed, in whom is no guile!" (John 1:47.) There were no traces of deceit, treachery, or cunning devices in the soul of this man. He was straight and fine and clean. Nathanael heard Christ's words and the latter explained, "Before Philip called thee, when thou wast under the fig tree, I saw thee." (John 1:48.) This was an astonishing statement. He realized that by supernatural means the speaker was acquainted with a particular incident in his life that he supposed was known only to himself. What it was no one knows. The Gospel respects the secret. At any rate Nathanael was convinced that his friend Philip was right. "Rabbi," he said to our Lord, "thou art the Son of God; thou art the King of Israel." (John 1:49.) In return Christ blessed him with a great promise. "Verily, verily, I say to you, ye shall see heaven opened, and the angels of God ascending and descending on the Son of Man." (John 1:51.)

Of this fine character we should

like to know more but the record is silent.

Thomas, the Honest Skeptic.— The name Thomas is from the Aramaic toma and means *twin.* It is so translated by the Greek *Didymus* in John 11:16. We know practically nothing of Thomas' background. He was probably a Galilean, but who his parents were is a mystery. We do not even know whether his twin was a brother or sister. Thomas seems better known for his doubts and questions than for his positive virtues. The very fact that Christ chose him to be one of his little band of Twelve shows that his inner nature and splendid worth were only too apparent to the Master. The Gospel of John has characteristically preserved for us a few bits of information that help us estimate the character of Thomas.

The courage and love of Thomas for the Savior was displayed when the latter announced his intention to go to Lazarus and raise him from the dead. (John 11:11.) That there was considerable risk attached to the journey is shown by the words of the disciples: "Rabbi, the Jews were seeking but now to stone thee; and art thou going there again?" (John 11:8.) Thomas spoke up to his fellow disciples and said, "Let us also go, that we may die with him." (John 11:16.) While this statement betrays Thomas' courage and love it also points to his despondent or melancholy disposition. There is little of the element of hope in his words.

On another occasion the Master made the famous declaration: "In my Father's house are many mansions; if it were not so, I would have told you; because I go to prepare a place for you. . . And where I am going ye know the way." Apparently Thomas did not have the spiritual insight to understand Christ for he said, "Lord, we know not where thou art going; how do we know the way?" (John 14:2-5.) Mueller comments on this speech as follows: "It is a pathetic speech, thrilling with devotion and love of the man who saw his great Friend and Master going from him into the unknown, whither he was expected sometime to follow. The way was dark, and Thomas far from home." We can quite understand the reason for our Lord's remarks when he said, "I will not leave you orphans; I am coming to you." (John 14:18.)

The incident best known in Thomas' life is the one which has caused the world to coin the epithet "Doubting Thomas." The risen Christ appeared to his disciples who were meeting behind locked doors for fear of the Jews. All of the apostles were there with the exception of Thomas. Why he was not there can only be a matter of conjecture. On his return his companions related to him the appearance of the Lord. Thomas would not believe them. "Unless I see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." (John 20:25.) Many have been the comments on his remarks. Certain of these are to the effect that Thomas displayed the true scientific spirit. But to doubt the testimony of ten other great men in a matter of this kind is, in our opinion, nothing more than a commentary on the fact that Thomas had a temperament that was very uncommon among men. When finally the Christ appeared to Thomas the latter exclaimed, "My Lord, and my God." All doubt had fled. Our Lord gently reproved him when he said, "Because thou hast seen me, thou hast believed; blessed are they who have

not seen and have believed." Macartney comments on the Savior's statement as follows: "Jesus did not mean to discount intelligent faith, nor did He put a premium upon easy, unquestioning faith. Nor did he mean to teach that future believers who could not have the evidence afforded Thomas would be happier, more blessed in their faith than was Thomas." According to Dr. Robert Ellis Thompson the experience of Thomas was "useful but not ideal."

Tradition credits Thomas with carrying the Gospel as far east as India. Some of the early Spanish Fathers even believed that he visited America because the Indians had many religious beliefs and customs closely resembling their own.*

James, Thaddeus, and Simon.—We shall consider these three apostles together because so little is said of them in the New Testament and also because of difficulties inherent in their proper identification. James "the son of Alpheus" (Matt. 10:3) has been identified by some writers as the brother or kinsman of Christ. Paul states that when he went up to Jerusalem he saw "no other of the apostles . . . but James the brother of the Lord." (Gal. 1:19.) At once we ask how the son of Alpheus could be the same person as the Lord's brother. To complicate matters Thaddeus (Matt. 10:3) is spoken of by Luke as Judas "of James." Translators usually render it "brother of James." (Luke 6:16.) Then there is the statement made by Matthew. "Is not this the carpenter's son, and is not his mother called Mary, and his brothers James and Joseph (Joses) and Simon and Judas?" (13:55.) Certain writers believe that three of these men—James, Simon, and Judas (not Iscariot)—were the three we are attempting to sketch and that Joseph was the only one not a member of the Twelve. The reader who wishes to attempt a solution of the puzzle is referred to the following passages of scripture: Matt. 10:3, 4; 13:55; 27:56; Mark 3:18; 15:40; Luke 16:15, 16; John 7:5; Acts 1:13, 14; Gal. 1:19. Those who do not wish to attempt the problem themselves may read the analysis of Macartney (pp. 48-50, 144 ff.) Suffice it for us to say that there was a second James, a second Judas, and a second Simon (Zelotes) in the original Twelve and that they may have been brothers. Possibly they were related to our Lord.

As pointed out in the last lesson James may have been made a counselor to Peter following the death of James, son of Zebedee. (Acts 12:2, 17; 15:7-21.) Tradition has it that James was high in authority in the Church at Jerusalem and that he was especially loved by the people. He was surnamed "The Just." James is supposed to have met his death by being hurled from a tower.

Thaddeus is sometimes known as the three-named disciple (See Matt. 10:3; Luke 6:16; John 14:22; Acts 1:13.) We are uninformed as to why he was known by three names,

*While I do not ask that anything be changed in these lessons, it seems to me that commentators have made too much out of a few random, or isolated, expressions coming from these Apostles. I do not feel that Thomas was any more doubting than any other of the Twelve would have been. Had it been Peter, James, John, or Andrew, who was absent would he not have said, "I will not believe!" Remember the resurrection was something none had seen, and none at that time understood. It was not until after the Lord had risen from the dead that the disciples understood his words. They all thought the end had come when the Master was in the tomb.—*Joseph Fielding Smith.*

Lebbaeus and Judas being the other two. John calls him Judas but is quick to add "not Iscariot." It is John, characteristically enough, who has preserved for us one question directed by Thaddeus to our Lord on the occasion of the Last Supper. The Master was discoursing on the Comforter who should come to his disciples after his death. Among other things he said, "I will not leave you comfortless: I will come to you . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14:18, 21.) Thaddeus then asked the question, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" (Verse 22.) Thaddeus has been roundly criticised for asking this question by numerous commentators. Even Bruce has said, "The question of Judas was founded on a misapprehension of the nature of the promised manifestation. He imagined that Jesus was to re-appear corporeally, after His departure to the Father . . . Neither Judas nor any of his brethren was capable as yet of conceiving a spiritual manifestation . . ." We feel that such statements are too severe as applied to Thaddeus. As a matter of fact the latter did *not* misapprehend the Savior's meaning. Our Lord *did* have reference to his own personal appearance. He did not rebuke Thaddeus but went on to explain or rather emphasize what he had said before. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (Verse 23.) The Prophet Joseph Smith has explained to us that there are two Comforters. One is the Holy Ghost, the other the personal appearance of the Son and even the Father to those who serve God at any cost. Thaddeus may have been the author of the Epistle of Jude though most scholars of the present day think not.

Simon is otherwise known as Zelotes or the Canaanite. (Matt. 10:4; Mark 3:18; Luke 6:15; Acts 1:13.) The latter name has no geographical significance and in fact both may be translated "Zealot." This has led many commentators to believe that Simon was a member of a political group by that name. The Zealots were a band of Jewish patriots who had risen against the Romans unsuccessfully. They were crushed unmercifully by the Roman soldiers. The Zealots were also characterized by their close adherence to the Mosaic ritual. It seems passing strange to us that the Master should have selected a member of such a dangerous political party to be one of his apostles. But the Christ looked upon men's hearts and not purely upon their outer characteristics. He realized that the zeal and earnestness of this man could be turned to good account in a far nobler cause than a political one. No special incidents involving Simon apart from his brethren are preserved for us in the New Testament.

Judas Iscariot, the Traitor.—We shall spend but little time discussing the arch-traitor of all time. The name Iscariot suggests the meaning *the man of Kerioth* but is generally acknowledged to be of doubtful origin. Judas is supposed to have been a resident of Judea but we cannot be sure of this. John tells us that Simon was his father's name. (John 6:71; 13:26.) We are further informed that Judas was the custodian of the "bag" or "purse" of the apostolic group and served as a purchasing agent. (12:6, 13:29.) The apostles seem to have realized that he was unworthy even of this

trust for he is spoken of as a "thief" and "having the bag, was accustomed to take away what was put into it." (John 12:6.) The hypocritical nature of the Traitor is to be noted in his complaint against the use of costly spikenard when Mary anointed the Master's feet. (John 12:3-5.) His final act in betraying our Lord with a kiss for a paltry sum of money has made him the symbol of all that is foul and revolting among men. It is almost impossible to believe that a man with such a glorious opportunity could descend to such depths as did Judas. As mentioned in a previous lesson we feel that Judas had the qualities in his make-up necessary to the making of a good apostle but deliberately chose the evil course. Our Lord gave him the same opportunities as the others in the Twelve. That is what makes his perfidy so damning. Surely he was the man of lost opportunity!

Questions and Problems
(Deal Only With As Many As Time Permits.)

1. Distinguish carefully between faith and credulity. Illustrate each. (Be sure to consult Alma 32:21.)
2. Discuss the question directed by Thaddeus to our Lord (John 14:22) in the light of what commentators say and in the light of modern revelation. (Consult Macartney, pp. 56-58, Mackay, pp. 165 f., and Parry, *Joseph Smith's Teachings,* pp. 21-23.)
3. According to tradition in what country did Simon the Zealot and Thaddeus (Jude) preach and what was their final fate?
4. What is a son of perdition? Some people say Judas Iscariot became a son of perdition. What do you think about it? (See Pres. Joseph F. Smith, Gospel Doctrine, pp. 25, 26, 545-547; D. & C. 132:27.)

Visiting Teacher Department

MESSAGES TO THE HOME

No. V—Ye Are the Salt of the Earth

Jesus Said: "Ye are the salt of the earth! But if the salt hath lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men."—*Matt.* 5-13.

AN understanding of this expression leads one to know that it was addressed to persons with strong personalities, to the disciples of Jesus. Long before the time of Christ the use of salt had been made a symbolism of fidelity, hospitality and covenant. In the Orient during Jesus' day it was a scarce and valuable article. To be of use it must be pure. It was the only antiseptic and about the only preservative, and is still used for these purposes in some places. It was used then, as now, for flavoring, an important thing in one's diet. It never gains its ends in rejoicing in its own saltiness, and it is important to remember that although it may be pure and powerful it is of very little use alone. It may as well have lost its savor if it is not used. It is only valuable in the midst of things, losing itself for the good of other things, making them taste better, preventing them from spoiling, and freeing them from corruption.

Jesus expected His disciples and all who followed Him to counteract the poisons which destroy society.

They must preserve the good qualities in themselves and others with whom they come in contact, and add flavor to the Christian life by their example as well as by their precepts.

President Heber J. Grant said to the Relief Society: "Ye are the salt of the earth. It is expected of the women of the Church to be pure in the sight of God, to preserve and teach the Gospel in its purity to their children and their associates, and to be kind and faithful in their daily lives."

Problems for Discussion

1. Why may one not be passive and be the "salt of the earth"?
2. How may Relief Society women fulfill this commandment?
3. What personality benefits accrue to self and neighbor through obedience to this precept?

References: *Matt.* 22:14; *Matt.* 20:16; I. *Peter* 2:9.

Visiting Teachers are to call attention to Theology, Literary and Social Service lessons, also Work and Business programs as planned by your Ward.

Literature

THE ADVANCE OF THE NOVEL

LESSON 5

THE TALISMAN—BY SIR WALTER SCOTT

IF, as was suggested, you have reviewed the history of the Crusades from some good book of English or Medieval and Modern history, and especially of the Third Crusade, then you are ready to go forward with understanding in reviewing the novel, *The Talisman.* If you reviewed the first five chapters last time, you are acquainted with three of the principal characters in the novel—Sir Kenneth, Sheerkohf, the Saracen, and Theodorick, the hermit of Engaddi. Pronounce those names Sheer-Koff (the "o" long), Sara-sen, En-gad-di (accent on the middle syllable.)

The story of *The Talisman,* like the crusade of which it speaks, goes nowhere in particular, but it does present heroic figures against an entrancing background. There is a love story intermingled with the events of the Crusade, and though Scott is not most at home in dealing with the finer emotions, his romance is clean and wholesome. As Carl Sandburg would say, "He is a bold slugger,"—his heroes being most at home when most engaged in battle or at least conflict of some sort.

These are noble men that ride through this book. Sir Kenneth is the soul of honor, and the Saracen, of grace, nobility, and wisdom. Sir Richard is ever the Lion-hearted, whether in bed with a fever or dashing out the brains of a would-be-assassin. One cannot read of these three men without honoring honor more and reverencing his breeding and his race.

Pardon the repetition, but I believe it is worth while to quote William Long again: "He (Scott) is always sane, wholesome, manly, inspiring. We know the essential nobility of human life better, and we are better men and women ourselves, because of what he has written."

Scott draws his bold men with bolder strokes. Passages like this one paint pictures that are unmistakable in their strength: "It is well they allow that I am living yet," was

his (King Richard's) reply. "Who are the reverend embassadors?"

" 'The Grand Master of the Templars, and the Marquis of Montserrat.' "

" 'Our brother of France loves not sick-beds,' said Richard; 'yet had Philip been ill, I had stood by his couch long since; Joscelin, lay me the couch more fairly; it is tumbled like a sea; reach me yonder steel mirror; pass a comb through my hair and beard. They look, indeed, liker a lion's mane than a Christian Man's locks; bring water.'

" 'My lord,' said the trembling chamberlain, 'the leeches say that cold water may be fatal.'

" 'To the foul fiend with the leeches!' replied the monarch; 'if they cannot cure me, think you I will allow them to torment me? There, then,' he said, after having made his ablutions, 'admit the worshipful envoys; they will now, I think, scarcely see that disease has made Richard negligent of his person.' "

In those lines, King Richard actually speaks—an achievement for a novelist. Furthermore, in those lines King Richard lives, a hard, huge, rough-and-ready fighter. In another passage we have this:

" 'Who has dared,' he said, laying his hands upon the Austrian standard, and speaking in a voice like the sound which precedes an earthquake; 'who has dared to place this paltry rag beside the banner of England!' "

That again is Scott's Richard, the Lion-hearted. He has been very ill, but no illness could lay the hero so low that he could not and would not defend his flag.

A little later during the same scene, the Earl of Wallenrode, "A gigantic warrior from the frontiers of Hungary," "Drew his sword and struck at the King a blow which might have proved fatal, had not the Scot (Sir Kenneth) intercepted and caught it upon his shield.

" 'I have sworn,' said King Richard—and his voice was heard above all the tumult, which now waxed wild and loud—'never to strike one whose shoulder bears the cross; therefore, live, Wallenrode, but live to remember Richard of England.'

" 'As he spoke, he grasped the tall Hungarian round the waist, and, unmatched in wrestling, as in other military exercises, hurled him backward with such violence that the mass flew as discharged from a military engine, not only through the ring of spectators who witnessed the extraordinary scene, but over the edge of the mount itself, down the steep side of which Wallenrode rolled headlong, until at length pitching upon his shoulder, he dislocated the bone, and lay like one dead. This almost supernatural display of strength did not encourage the Duke or any of his followers to renew a personal contest so inauspiciously commenced. Those who stood farthest back did, indeed, clash their swords, and cry out, 'cut the island mastiff to pieces!' but those who were nearer veiled, perhaps, their personal fears under an affected regard for order, and cried, for the most part, 'Peace! peace! the peace of the Cross, the peace of the Holy Church, and our father the Pope!' "

These are but a few of the many passages in which Scott celebrates the strength and prowess of the great King whom he admired greatly. Richard is made a demigod by Scott whose Scottish heart thrilled ever with the spirit of loyalty and patriotism.

In this story Scott paints portraits of only two women—Berengaria, the Queen, and Edith Plantagenet. (Ber-en-gar-ia, accent gar and give "a" short sound; Plan-tag-e-net, accent second syllable.) Both

are made to appear as beautiful and noble women, worthy to be the lady loves of any knight. Actually, in history, King Richard married Berengaria while en route to Palestine, but Scott does not pause to make note of that matter. In fact, he takes considerable liberty with history and brings many events close together that in reality were not close together. The picture, *The Crusades,* utilized the event in order to place in the picture more woman interest.

Berengaria and Edith show to best advantage in their conversation with the irascible King when they are pleading for Kenneth's life which they almost forfeited, and when Richard is attempting to set his own house in order. The two ladies are a bit too much for the King, as strong as he is at arms. He is not sufficiently wily and resourceful to stand well against the two of them. Scott takes special pains in presenting Edith in these interviews since she is really the heroine of the story.

Scott's two chief villains—the Grand Master of the Templars, and Conrade of Montserrat—as contrasted with the three great heroes, King Richard, the Saracen, and Sir Kenneth, are despicable traitors. In Scott's mind, as, indeed, he shows in his story, they committed the unpardonable sin when they plotted treason against the person of the King. However, both were made strong enough to serve as foils for the stalwart and brave characters of his three heroes.

In depicting the death of the Grand Master of the Templars, Scott has used an historical incident. In a Note prefacing a school edition of the novel, Charlotte M. Yonge has a paragraph which reads:

"Guy could make no head against such a warrior as Saladin, and on the Hill of Hattin, near the Sea of Tiberias, was totally defeated and made prisoner, and with him a robber knight, Renaud de Chatillon, who had shown himself lawless and treacherous, and had plundered a caravan among which Saladin's mother was traveling. The King was treated by the Sultan with all courtesy, led to his tent, and presented with a cup of cooling sherbet; but, as Chatillon was about to drink, the Sultan exclaimed, 'Hold!' and swept off the traitor's head with a single blow of his sabre, ere the tasting of his cup had bound him by the crude laws of hospitality. It is from this incident that the fate of the Master of the Templars is borrowed."

This paragraph is quoted to indicate how Scott wove into his stories many actual facts that had come into his possession. The novelist has Saladin explain his sudden act of vengeance thus:

" 'I had designed otherwise,' said Saladin; 'but had I not hastened his doom, it had been altogether averted, since, if I had permitted him to taste of my cup, as he was about to do, how could I, without incurring the brand of inhospitality, have done him to death as he deserved? Had he murdered my father, and afterwards partaken of my food and my bowl, not a hair of his head could have been injured by me. . .' "

Sir Walter, in his own fairness, makes his Saracen so honorable in all his dealings that he almost outshines the Christians.

In Theodorick, the caverns, the mystery, the dwarfs, the talisman, itself, are to be found traces of the Gothic romance. The disguises of Saladin and those of Sir Kenneth, as well as the veiled woman as they were found in the convent, are all reminiscent of the mysteries which held sway before Scott's time. In him, however, the novel was given a strong forward and upward sweep.

He will ever live in the hearts of those who love strong men fighting for a cause which to them seems worthy.

The Talisman is not one of the very greatest of novels, measured by the standards of today, but it is still a brave, good story. It pictures an era even though we cannot understand that era, and a group of persons who assist in making the Crusades, with all their futility, live for us.

Suggestions

1. Give a brief account of the Crusades.

2. Have class members make brief character sketches of King Richard, Sir Kenneth, Saladin, Edith, The Grand Master of the Templars.

3. Locate on a map Jean d'Acre and Ascalon. (Palestine)

4. What are some of Scott's characteristics?

Social Service

LESSON 5

PSYCHOLOGY OF PHYSICAL HEALTH

I. *The Lesson in Summary.* The proper care of the body is a religious duty because the body is the tabernacle of the spirit; it is a personal duty because one's ability to live a full life depends so much upon health; and it is a social responsibility because those upon whom we are dependent or who are dependent upon us require that we keep well. The Word of Wisdom is a partial guide to good health. It emphasizes moderation in all things as well as pointing out injurious substances. The use of alcohol is not only detrimental to mental functions and health, but it leads to all manner of evil social consequences. The personality of the alcoholic fits into a typical description. Family adjustment has much to do with preventing drinking. The use of tobacco is particularly harmful in the effect it has on the standing in the Church of those who use it. Its use often signifies rebellion against restriction of the Church. A complete health program is much broader than the scope of the Word of Wisdom: it includes recognition of needs for exercise, elimination, rest, and proper ventilation. Good mental condition fosters physical health, and good physical health fosters mental health. The serenity of faith and a genuine desire to live and serve are recommended as an essential safeguard of physical health.

II. *Proper Care of the Body is a Religious and Moral Duty.* The spirit of man to fulfill its mission was clothed in flesh. Proper functioning of his body is a condition for the most complete fulfillment of this mission. From time to time, God has spoken with reference to the proper care of the body as the tabernacle of the spirit. Only through the instrumentality of the body can the spirit gain experience and attain that growth for which earthly existence is designed.

Modern psychology has not answered the question as to how the mind of man functions in relation to the body, but it has shown clearly that mental states are greatly affected by the condition of the body, and the functioning of the body is likewise affected by mental states. This fact was illustrated in our study of

emotion in a previous lesson. That physical health promotes mental efficiency is a fact too obvious to require lengthy discussion.

There is a religious obligation to properly care for the body; the personal advantage of keeping well affords additional incentive for good health habits. Aside from both the religious and personal incentive, are the social reasons, such as the value of those interested in our care and to those whose existence is dependent upon our assistance. Poor health is often extremely expensive in a financial way, and equally expensive in the social loss of our services to others. Good disposition is difficult with poor health; the general adjustment of a family may be badly upset by the strain of even persistent mild illness. Illness must come in many cases and we do well to meet it with good grace and courage; but much of the ordinary illness could be prevented if better health habits were acquired in youth, or even later in life.

III. *What Does the Word of Wisdom Contain?* When the Word of Wisdom was given to Joseph Smith in 1833, the attitude of the Latter-day Saints had not become clearly crystallized with reference to the use of the substances of which it speaks. Tobacco was most commonly chewed rather than smoked at that time. Background history of the Church has suggested that some of the brethren were accustomed to chewing tobacco, which practice was distasteful to Joseph Smith. Upon inquiring of the Lord as to what attitude should be taken on this and other practices, the Word of Wisdom was given.

In the preamble, it was stated that the Word of Wisdom was "To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom." (D. & C. 89: 2.) With continued practice in the Church and subsequent inspired statements, we have come to regard this revelation more as a commandment. Perhaps in the beginning the Word of Wisdom was not meant to be one of the cornerstones of the Church, but as we shall see later it has come to have a very special significance in our religious lives.

Of the injurious substances, strong drinks are mentioned first, which means to us alcoholic beverages. Tobacco is mentioned next and is condemned as "not for the body, neither for the belly," from which we assume that the statement referred more explicitly to the tobacco chewing habit. Hot drinks are also condemned. We should think of this part of the revelation to cover not only tea and coffee, but all drinks of a temperature high enough to risk injury to the digestive system. Excessively hot drinks, whatever their composition may be, are known to have definitely injurious effects which sometimes contribute to certain gastric disorders.

Herbs and fruits are recommended as wholesome, the modern equivalent of which is the emphasis of a balanced diet with considerable fruit and roughage in the form of fresh vegetables. Sparing use of meat is urged and finds support in modern dietetic practice. Notice that certain grains are recommended for various kinds of animal life and that they have been made for the "use of man only in times of famine and excess of hunger." (v. 15.) This may be interpreted to mean moderation in satisfying our appetites, a detail of the Word of Wisdom often neglected, just as is the sparing use of meat.

IV. *What Has Science Shown Concerning the Validity of the Pronouncement of the Word of Wisdom on Alcohol?* We are concerned here

principally with the psychological aspects of health and shall not enter into the studies which have mainly to do with medical investigation.

First, as to *alcohol,* the case seems indisputably against its use. No mental functions are improved by the use of alcohol so far as the science of psychology has shown. Every kind of mental work is definitely impaired. There is, however, a certain courage that goes with moderate doses of alcohol which makes certain tasks more easily attacked. But this mental effect of alcohol is at once the most evil effect, for it gives a false sense of well-being which leads one to undertake tasks beyond reach, if not outright dangerous. Prof. Walter P. Miles, now of Yale Institute of Human Relations, has made some extensive studies of the mental effects of alcohol in various quantities. He summarizes some of the effects as follows:

"The peculiar charm of alcohol lies in the sense of careless well-being and bodily and mental comfort which it creates. It unburdens the individual of his cares and his fears; relieves him of his feelings of inferiority and weakness . . . The fundamental animal drives of the organism have free rein; the intellectual self-critic makes no strong pulls to the right, for he is dozing. Under such conditions it is easy to laugh or to weep, to love or to hate, not wisely but too well. Warmth of friendship may be expressed in ways seemingly appropriate but actually absurd. On the other hand, slight irritations, real or imaginary, cause outbursts of anger and may lead even to acts of physical violence.

"The increase in the tendency to sex offenses which alcohol induces has been noted from time immemorial. . . Under these conditions stimuli that would ordinarily claim but little attention or be quickly put aside easily arouse emotion and emotional expression. It is claimed by scientific observers in this field that alcohol has a particularly weakening effect on the control of the sex impulses in women and also that it positively increases the urgency of these impulses. Not only is sexual promiscuity more frequent among intoxicated persons but also an increase in the incidence of venereal diseases occurs because of the inability of more or less drunken persons to take necessary preventive measures.

"The selfish level of existence which characterizes the state of the inebriated person, is shown by the discomfort and distress which the drinker may bring upon the members of his family, on whom he is really dependent, in the cooperative activities of living. The realization of the meaning and value of the relationship between parent and child or between husband and wife resides primarily in the higher mental processes. When this mental level is depressed or dulled by a chemical agency, the irksomeness of care and of constantly sharing with others may stimulate irritation or even marked dislike and so result in harsh and sometimes brutal responses. Alcohol thus becomes a source of anger, hate, and fear, three powerful opponents to human happiness." (Miles, Walter R. *Psychological Effects of Alcohol in Man.* Chapter 10, pp. 263-264, *Alcohol and Man,* Edited by H. Emerson. New York: Macmillan, 1932. Quoted by Starch, et al, *Controlling Human Behavior,* pp. 226, 228.)

Thus we see that aside from the gradual undermining of health, both physical and mental, from the use of alcohol, there is a long train of evil social effects. The dare-devil attitude of drunken persons driving

on our highways is a constant menace to the most careful drivers. In a study of the alcoholics admitted to one of our large hospitals, it was found that of seventy per cent of those admitted who were married most of them were unhappy in marriage, and were inclined to quarrel and bicker with their wives and to be indifferent toward their children.

In the United States there are approximately forty times as many deaths from alcoholism as from chronic poisoning from all other substances. The damage to the human family is comparable to that of syphilis. In 1935, of all of the new admissions to mental hospitals, 11.2 per cent were alcoholics who had drunk to such excess that they required institutional treatment.

The alcoholic persons have a rather typical personality picture. They resemble the descriptions of "psychopaths" usually found in psychiatry manuals. They are deficient in life ambitions and are affected more by social pressure than by personal goals. They are inclined to be more self-conscious than the average and to be deficient in independence. Persistent application to difficult tasks is usually lacking, and they choose easy tasks in which the goals are within reach. Frequently they show food idiosyncrasies and are inclined to be light eaters. Their histories show a persistence of thumbsucking in childhood and a tendency to pathological jealousy.

In cities 85 per cent of the alcoholics are males. What significance do all of these facts have for women, since alcohol is seldom a problem with them? The psychological reasons which lead to drinking are fairly well known and can be controlled to some extent by mental hygiene. Alcohol affords a retreat from reality for the person whose life is distasteful. We often hear people speak of "drowning their sorrows," and we have already seen that under the influence of alcohol the victim has a feeling of well-being, a numbing to physical and mental pains. Persons afflicted with a sense of inadequacy in business life can be "king for a day" under the influence of liquor. Particularly conducive to "retreating into alcoholic dreams" are unpleasant relationships in the home. One case is reported of a young man with very promising talents who goes into a perpetual series of drunken orgies whenever his mother-in-law comes to live with them. After she leaves, he refrains until her next visit.

Psychiatrists seem fairly well convinced that incompatible home conditions are among the most common contributing causes to chronic alcoholism. Often drinking is simply a symptom of a marriage which has gone sour. Failure of the husband and wife to construct an enduring companionship on common interests and unfolding purposes is often the starting point for drinking. Thus, the problem of alcohol becomes a great one because it strikes right at the roots of the most basic life adjustments men and women make.

Not all drinking, however, is of this nature. Much drinking does not come to such serious ends, but is simply one of the forms of social intercourse. However, many more serious cases of alcoholism begin in this more innocent way. Later on, should life become intolerable for any reason, the soothing effects of liquor are known and are likely to be resorted to as a defense against a disagreeable world. If this retreat is not known, a better adjustment may be made.

V. *What is the Psychological Significance of the Use of Tobacco?* When we turn to science to check

the validity of the Word of Wisdom on tobacco, we do not find such satisfactory evidence as was the case for alcohol. We learn that mental functions do not uniformly show bad effects of smoking, although some unmistakably do. The unsatisfactoriness of evidence on the question of the psychological effects comes partly out of difficulties in setting up proper experiments to check the true influences. No critical studies have been made over a long period of time to show whether the effects are detrimental to general mental alertness.

However, we do find many studies which seem to indicate that the use of tobacco is associated with poor scholarship. There are fewer tobacco users among the most scholarly students. Certain factors must be kept in mind, however, such as the kind of personalities possessed by the best scholars and the kind of habits they have. Thus, poorer scholars are more sociable and are therefore more likely to be induced to use tobacco for social reasons. They also belong to more social groups and attend more gatherings where smoking is a form of social recreation. The student with a better scholastic record spends a good share of his time studying rather than participating in social activities.

These studies say nothing about the effects upon the physical health of the young, which are unquestionably not good. Diseases of the lungs and heart are perhaps more common among smokers than among nonsmokers. Space will not permit a more thorough consideration of this phase of the problem here.

Perhaps more important than the physical effects and the effect on mental functions, are the social effects of using tobacco. The habit of smoking has come to have profound significance to the Latter-day Saint because of the social meaning of the act. Smoking of a cigarette may not destroy the brain of the young man or woman, but it is deeply indicative of an attitude toward the Church. Dr. George H. Brimhall frequently said that a cigarette in the mouth was a "flag of rebellion against the Church." The seriousness with which smoking is regarded has probably grown because the practice is so easily recognized as a sign of open objection to the restriction of Church teachings; it is more easily detected than use of tea or coffee, or excessive use of meat. Smoking is considered a sign of throwing over all of the Church ideals, which may not be true. Frequently, however, the use of tobacco does signify a lack of faith in the fundamentals of the Gospel. Baptism is significant, not in the good that comes from the act as such, but because it signifies that one has had faith enough to repent and has followed repentance with an act that signifies obedience to the commandments of God. To refrain from the use of tobacco has somewhat the same significance. It signifies respect for the revelations, and a willingness to conform to what is required, whether it happens to be convenient with the spirit of the times or not.

VI. *Some Aspects of the Word of Wisdom Need More Emphasis.* Because of the great prominence of the subject of tobacco and liquor in our teachings, the overt signs of conformity, we have often underemphasized certain other statements which are valuable in preserving health. Excessive use of meat is not recommended, and perhaps the habitual over-loading of our stomachs with meat and rich foods is as injurious as any of the items mentioned in the Word of Wisdom. Moderation seems to be the keynote of the reve-

lation. The use of fresh fruits and vegetables in proper balance is as important to our health as to refrain from tobacco. No person's religious education is complete until he can work out for himself the proper amount and variety of foods for his best good. Personal physical needs based on occasional physical examinations should be considered in this connection.

The Word of Wisdom was not intended to be a complete guide to health. Such obvious health measures as proper elimination habits, proper ventilation of the house and open air activity, proper clothing, habits of exercise, and regular habits of rest were probably taken for granted. Our health habits, however, are usually no more enlightened and perfected than our other habits; and we have seen in the lesson on habit that there is always much room for improvement, even in such well practiced activities as reading.

VII. *Good Mental Outlook is the Best Safeguard of Health.* Usually when our bodies feel exhilarated, our spirits are buoyant; and when our bodies are full of poisons or lingering pain we feel depressed. Likewise, when an especially good turn of affairs comes our way, we feel good even in our bodies and our appetites pick up. We experience this kind of interaction between our bodies and our minds every day, but the most significant relationship between mental states and health comes from the "long pull" influence they have upon our health habits. Thus, when we are discouraged and depressed, we are likely not to attend to our regular health routine so religiously. We get careless as to what and when we eat. We do not attend to our habits of elimination; we may become irregular in retiring and going to sleep. We have no zest for living and therefore no strong interest in keeping the body in the best of condition.

Mental depression contributes to poor health habits, and they in turn contribute to the mental depression. This vicious circle may continue until we reach a breaking point and someone has to "shake" us out of it. When you feel yourself becoming down-hearted, try hard to achieve a better state of health; and when you feel that your health is not quite up to par, do your best to create a happier frame of mind through doing a good turn to someone or entering into happy conversation and association with others.

Falling ill may easily become a habit which becomes fixed in one's ways because it brings sympathy and attention. This is frequently a mark of emotional immaturity. Harboring thoughts of one's illness makes depressing conversation and actually exaggerates the ills one may have.

Again we advocate the serenity of faith, the genuine desire to live and serve, as a mental condition conducive to good health. People with great purposes to drive them must keep well, they never play with the thought that to be ill might make life easier or more pleasant in some way. The desire to live to the fullest measure of one's creation makes one take every possible measure to keep well.

Problems for Discussion

1. Discuss the value of good health under the following heads:
(1) as a religious duty, (2) as a personal duty, and (3) as a social responsibility.

2. Describe the personality most typical of the man who becomes alcoholic.

3. Why is the use of alcohol so

particularly harmful, aside from the bad effects upon the body of the user?

4. Aside from the peculiar personality of alcoholics, show how life circumstances contribute to the habitual use of alcohol.

5. What do you consider is the most serious aspect of the use of tobacco? Do you consider the use of tobacco sinful, and why?

6. Discuss the wisdom of closing the doors of the Church to tobacco users.

7. Show why a good mental outlook is the most important condition for good health.

8. Make a thoughtful survey of your own health habits. Jot down a few ways in which you can improve them.

References for Further Study

1. Crane, G. W. *Psychology Applied,* pp. 97-104. Chicago: Northwestern Univ. Press, 1932.

2. Fisher, Irving, and Fisk, E. L. *How To Live.* New York: Funk Wagnalls.

3. Higginson, G. D. *Fields of Psychology,* pp. 407-416. New York: Henry Holt, 1931.

4. Miles, Walter R. *Psychological Factors in Alcoholism. Mental Hygiene,* Oct., 1937, Vol. 21, pp. 529-548.

5. Poffenberger, A. T. *Applied Psychology.* New York: Appleton, 1928.

6. Rhodes, Winifred. *A Broken Spirit Drieth Up the Bones. Readers Digest,* Feb., 1937, p. 104. (For original article, see *The Forum,* January, 1937.)

7. Starch, D., et al. *Controlling Human Behavior,* pp. 222-228. New York: Macmillan, 1936.

Education for Family Life

FAMILY RELATIONSHIPS

LESSON 2

GROWTH THROUGH FAMILY RELATIONSHIPS

By Paul Popenoe, Sc. D.

(Director Institute of Family Relations, Los Angeles, Calif.)

GROWTH must be maintained steadily from infancy to old age. Absence of growth is stagnation. Family relationships must be so planned as to provide due opportunities for the growth of each member of the family.

No one member of the family should grow at the expense of the others.

I. Parents must not get their opportunities for growth at the expense of their children, as sometimes happens when the latter are neglected or turned over to a servant in order that the mother may "go out" more. In extreme cases, children are even deprived of proper education in order that they may relieve the parents of work which the latter are perfectly well able to do, or to get done otherwise. A commoner form of parasitism is illustrated by the parent who "moves in" on a young couple unnecessarily.

II. Children must not get their opportunities for growth at the expense of their parents. Every parent worth the name is prepared to make sacrifices to promote the welfare of

his children, but in the normal case these sacrifices are really to the advantage of all concerned. It is not easy to draw the line between such a normal situation, and the abnormal one in which a parent goes without needed comforts in order, for instance, to give a child a snobbish type of so-called education which will really unfit him for life in the future, while it teaches him to be unappreciative of his parents in the present.

III. One child must not be allowed to grow at the expense of another. A daughter, for instance, is sometimes sacrificed to a son; she is forced to leave school and take a job below her natural level, in order that her brother may get an extravagant or inappropriate education, may travel, or may be aided to set himself up in business. Being thus forced into a blind alley, the girl jeopardizes her own future economically, loses the friends and associates that she ought to have, perhaps drops out of church activities, and spoils her chances of a satisfactory marriage. Sometimes, of course, the shoe is on the other foot: the boys may be sacrificed to allow a daughter with musical or dramatic pretensions to waste time and money as poser and loafer. The rule of "One for all and all for one" must be applied evenly.

Growth is favored by:

(1) New experiences. No member of a family should be allowed to get into a rut. A young couple must not "settle down" after marriage. Marriage is a dynamic affair, —a continuous interplay of two continually growing and expanding personalities. Young mothers are most likely to get into a rut, because of their home responsibilities.

(2) Fair division of the family income.

(3) Absence of over-possessive and over-dominant patterns in either partner. The two factors last mentioned will be considered again in Lesson No. 7.

It is well to check up from time to time and make sure that each member of the family is getting due opportunities for growth in:

(1) Intelligence. Good books and magazines, association with the world's activities, and contact with superior people,—these priceless things are accessible to everyone, virtually without other expense than a little imagination and enterprise.

(2) Physical health. Sunshine, fresh air, water, exercise, sleep, wholesome food, avoidance of dissipation,—these essentials are as vital to the parent himself as to the child.

(3) Mental health. This likewise involves continuous growth, and many troubles of daily life are due to the fact that emotional development has not kept pace with intellectual and physical development. A man may be six feet tall, weigh 200 pounds, be considered highly intelligent; yet his emotional life may be about like that of a normal six-months-old baby, — self-centered, recognizing no rights of others, ready to have a tantrum whenever he fails to get his own way. The "baby doll" type of young woman is equally well known; later she becomes a "40-year-old Shirley Temple," and finally a "flapper grandmother." Indeed, failure to grow up emotionally is probably commoner in women, though more offensive in men: a woman who is cute and kittenish may be admired by some people who do not have to live with her, whereas a man who is cute and kittenish will be admired by no one except himself. This process of growing up emotionally, which is the basis of sound mental hygiene, is so important that a whole lesson (No. 4) will

be devoted to one special phase of it. More generally, the child must make progress in three lines:

(a) Self-knowledge. The infant knows neither his own capacities nor his own limitations. When he has really grown up he will have a fairly accurate idea of both.

(b) Self-control. At the outset, the infant can not even control his own bodily functions. Gradually he brings these under control, learns to make his muscles do what he wants, and more slowly, learns to get his emotions in hand,—to control his temper and his tears.

(c) Unselfishness. The infant is 100 per cent selfish. He is concerned solely with the satisfaction of his own needs or the gratification of his own whims, no matter how much everyone around him suffers in the meantime. His parents may be badly in need of sleep, but he will not hesitate to keep them awake all night if he wants a little nourishment, or even merely a little sociability. "He wants what he wants when he wants it." The progress toward altruism, the gradual recognition of the fact that each of us is a part of society and that each of us prospers as others prosper,—all this is an important part of the process of growing up. Parents must provide their young people with the conditions that favor such growth and, in so doing, may well take the opportunity occasionally to give themselves the same chance.

(4) Acceptance of responsibility. This is an absolute prerequisite to successful family life. Many a parent is himself a spoiled child. The child who learns the lesson of responsibility in his parents' home will be able to make a better home of his own, a few years later. Modern city life seems to be unfavorable to the learning of this lesson; but acceptance of responsibility underlies all parenthood, all citizenship, all mental hygiene, and all religion.

(5) Religious growth. Everyone understands that religion is not something to be put on, like a costume, or to be learned, as one might learn to speak Spanish; but that it is a way of living,—which means, a way of growing. Nevertheless, parents often fail in actual practice to take into account some of the implications of this fact. Needless to say, parents will bring up their children with a fundamental faith in God, in the power of prayer, and in other essentials; they will discuss these subjects freely in the home and will help to answer the childish questions and solve the childish doubts as they arise. But they must not be impatient as to details, for the following reasons:

(a) The child's religion is naturally childish. It may be on a par with his scale of vocational values, which leads him to be sure that he wants to become a policeman or fireman, an Indian fighter or a pirate chieftain. We are not worried when he outgrows these infantile aspirations. But if his parents have never outgrown their own infantile religious views, if they still unconsciously think of religion as a means of getting a selfish advantage or having their problems solved for them without having to make an effort on their own behalf, then they may be alarmed when the child outgrows them, and mistake his attainment to a religious maturity which they themselves lack, for an apostasy, a falling away from the truth.

(b) Since religion is a process of growth, it will do no good, but only harm, to try to force on the child adult patterns for which he is not ready. If a child is just learning to walk, it would be absurd to put him on a bicycle and try to make him

go through the motions of riding it through traffic. It is important for him to see others riding bicycles, so that he will be ready to try when his time comes. Similarly it is important to let children see patterns of adult religious behavior around them; but if these are forced on them they will not fit, and are more likely to cause conflict and abandonment later in life.

(c) It is not the talk of adults about religion that promotes the child's own growth, so much as the way they live their religion. If a man is truly religious, everything he thinks and feels and says and does partakes of this way of living which he has learned by experience to be the heart of life. That is the sort of atmosphere in which the child can work out a sound scale of values and loyalties.

In short, if a child is given a chance, he will grow to be religious just as if he is given a chance, he will grow to walk, will grow to talk, will grow to love. He gets his chance if he lives in a "growing atmosphere," and if he has continually wider and wider opportunities to experience the realities of the spiritual life for himself. In that case, he will have a religion of his own when he reaches maturity, and he will find that period the richest of his life, religiously. If, on the other hand, he has had no opportunity to grow in this way, but has been started off with someone else's religious experience (that of his parents, for instance) handed to him in a package, he may decide when he reaches mature years that the package does not belong to him; then there will be another complaint of a young person "leaving the church."

Questions and Problems

1. Is a young woman ever justified in giving up marriage in order to take care of her parents?

2. A young mother has three small children and no help in the home. How can she get out enough to have a fair opportunity for social and church activities, recreation, and self-improvement?

3. In a city home, there are relatively few chores for children, such as help the farm boy or girl to grow up and learn to take responsibility. How can the parents of a city child best help in this direction?

4. A recent writer says that one of the habits most favorable to religious growth is that of seeking association with deeply religious persons whether they agree or differ religiously. In what ways would one's own religious growth be likely to be increased by associating with those who differ?

Literature for the Missions

TYPICAL WOMEN OF THE CHURCH

LESSON 5

ELIZABETH HOAGLAND CANNON

A Worthy Descendant of Sturdy Stock

EARLY in the 19th century, a New Jersey youth, Abraham Hoagland, answered the call of the West for new settlers. The West in those days scarcely extended beyond the Mississippi River and was peopled largely by Indians. A group from New Jersey settled in the ter-

ritory which became the state of Michigan.

Such ventures require high courage, muscular strength and strong hearts. Young Abraham possessed these qualities. He was descended from the early Dutch who crossed the seas in 1614 and settled along the Atlantic coast, founders of the states of New York, New Jersey, Pennsylvania and Delaware. He had in his veins the brawn and the courage of those ancestors, also caution and wisdom.

At home he left his betrothed, Margaret Quick, a charming girl, who like himself was of Dutch descent. Her family was of equal courage. Abraham promised to return for her in a year should the new country prove as they hoped. This promise he kept, and in a rude cabin in the Michigan clearing these two began their married life. It was here November 3, 1835, Elizabeth was born. She was the third child of a family of six, three sons and three daughters. Elizabeth grew tall and lithe and fair. She loved nothing more than to join groups of young people to gather hickory nuts or go into the marshes in search of red, crisp cranberries.

In the Hoagland home a simple faith in divine guidance prevailed, and here elders of the restored Gospel found a welcome, for here dwelt those known as "the honest in heart." They heard the testimony of the elders and accepted their teachings. Baptism almost immediately followed and soon the family migrated to Nauvoc, the gathering place of the Saints.

In Nauvoo Abraham Hoagland became a bishop, a position held with honor all the years of his life. Through the dark days of Nauvoo following the martyrdom of the Prophet the Hoagland family like others endured heroically the hardships and the persecutions. They were among the first to leave in that memorable exodus from Nauvoo and wended their way over the Iowa prairies to the Missouri where Winter Quarters was established for a temporary resting and outfitting post.

Elizabeth was at this time eleven years old, large for her age and of great help to her mother in the care of her brothers and sisters. She walked nearly all the way across the plains and helped her father drive the ox teams.

Traveling in the same company as the Hoagland family was George Q. Cannon, a young man of nineteen. A strong friendship was awakened between him and Elizabeth. Years after she would tell of the gatherings around the camp fires at night, of the songs and the dances, of the games they played and the plans they made for a time when the journey would be ended. They arrived in the Salt Lake valley in September, 1847, the first company following the original pioneers. Her father built a log and mud cabin in the "Old Fort" but early moved to his allotted acre and a half on the corner of Second South and First West streets, where he built a more commodious log and adobe house. In days of scarcity when nearly every one lived on rations, Elizabeth proved her resourcefulness by hunting along the banks of the Jordan river for cresses, or weeds and roots, out of which she made a sort of vegetable greens which was palatable and nourishing.

The romance begun on the plains proved to be a real love affair, and the young couple became engaged. But the marriage was delayed four years, due to the prospective groom, George Q. Cannon, being called on a mission to the Hawaiian Islands.

During these waiting years Elizabeth taught a school in the Fourteenth Ward and engaged, as other

young pioneer maidens, in the many homely domestic arts—drying fruits, soap making, spinning, carding and weaving; also taking part in popular amusements, dances, amateur theatricals, sleigh riding, skating, candy pulls, spelling bees, etc.

At length on December 11, 1854, Elizabeth Hoagland became the wife of George Q. Cannon. The marriage occurred very shortly after his return from this long mission. In later and more prosperous years they would relate the simplicity and absence of all outward display of the usual adornment on such occasions, and with much laughter describe the grotesque figure of the bridegroom at the wedding supper in an ill-fitting costume borrowed from friends. Notwithstanding absence of worldly wealth, they were young, strong, industrious and not afraid to face the future whatever it might portend.

Nearly all of the first ten years of their married life were spent in missionary work, sometimes parted, sometimes together. Early in 1855 the young people set out on a mission to California, where George Q. Cannon was to assist Elder Charles C. Rich in the presidency of that mission, establish a newspaper in San Francisco, *The Western Standard,* in the interest of the much maligned Mormon people, and publish his translation of *The Book of Mormon* into the Hawaiian language.

The small company for this mission, in which Elizabeth Cannon was making her wedding tour, took the southern route. This journey was far more perilous than crossing the plains. On the Nevada desert they almost perished for want of water, and a long delay caused by the illness of both men and their animals seemed as foreboding as the fate of the Donner party, but faith and administrations gave them hope and courage. Elizabeth stood this ordeal better than the men.

The two-year mission in San Francisco was fraught with hardship, inconvenience and sorrow. Poor, as all Latter-day Saints were in those days, Elizabeth had many heartaches. She knew scarcely anyone; she was preparing for the arrival of her first child, and she had the upkeep and care of the mission home on her hands. Two of the printers of the newspaper, poor as themselves, lived with them. Here again her resourcefulness was manifest. Her husband often told of those days, that when he left for work in the morning with comparatively nothing in the house to eat and no money, he returned at evening time to find her smiling and happy with a tempting dinner awaiting him. Perhaps it was the training through this necessity that made her so efficient in household arts, for never in all the years of their married life did he have cause for embarrassment over inviting friends or strangers home to share a meal with him. The excellence of her housekeeping and cookery was proverbial and a matter of great family pride.

During this mission two children were born to them, but the first, George Q. Jr., died when but a few weeks old; the second, John Q., born in the spring of 1857. In September of this year the news of the invasion of President Buchanan's army upon the people of Utah caused the calling in of all the scattered outposts of the Church. Brother Cannon remained to dispose of his printing plant, but his wife and little son, in charge of his brother David, also taking the metal casket containing the body of George Q. Jr., started on the homeward journey. It was winter time and the baby's feet were so frosted on the way that for many years of child-

hood, it was necessary for him to wear fur-lined shoes during the cold weather.

Almost immediately following the reunion of the family in Salt Lake City, the people were called upon to move south awaiting the result of the entrance of Johnston's army into the city. The Cannon family moved to Fillmore, Brother Cannon taking with him the Deseret News printing press, and he published the paper there.

On his return northward from the "move" while at Payson unhitching the teams for noon, a messenger from President Young drove up bearing a letter. The contents of this letter was a call to a mission to the Eastern States with the word that the company with which he was to travel was waiting his arrival. In the eyes of George Q. Cannon a request from President Young was a divine call, and when an hour later the messenger returned he was ready to start on another mission, bidding his family farewell on the roadside. A few weeks later, March 12, 1859, a third son, Abraham H., was born while the father was in Philadelphia on this mission. For these two years Elizabeth supported herself and little ones with such work as was available.

Shortly after the end of this mission her husband was ordained an apostle and became a member of the Council of the Twelve. It now seemed that the home life for which Elizabeth Cannon had so longed was to be her blessing and reward. This, however, was not yet to be. In a few weeks she bade goodbye to her two little boys and departed with her husband for England where he had been called to preside over the European Mission and edit the *Millennial Star*. She remained there three years, from 1860 to 1863, during which time she traveled with her husband visiting the branches of the Church in England, on the continent and in the Scandinavian countries. She was much beloved by the elders and Saints for her kindness and benevolence, her efficient care of the mission home and her sympathetic assistance wherever there was sickness or sorrow.

She had two children born in England. With these and an adopted daughter, a little English orphan named Rosina, aged 10, she left England for home with a party of Mormon emigrants.

On the ship (there were no floating palaces in those days) there were many inconveniences. This proved another long and weary journey. The party was detained six weeks at Florence, Nebraska, where there was an epidemic of whooping cough. Her beautiful little girl, Georgianna, died on the plains at Sweetwater. The mother refused to bury the child there and so a crude casket was made from such material as they had with them. Soon after arriving home the little boy George H., the other child born in England, succumbed to the dread disease. Only from the letters interchanged at this painful period can one learn the agony of these days to both parents. Two other little girls, Elizabeth and Lillian, died in infancy; both were born and one died while the father was far from home engaged in missionary service.

These sorrowful events were borne with her customary fortitude. President Joseph F. Smith spoke of Elizabeth Cannon as a woman of patience, faithful endurance and unquestionable integrity.

The main desire and ambition of Elizabeth Cannon's life was to build a real home and make it the most desirable place in all the world for her husband and children to enjoy. The return of her husband from this

four-year mission brought the beginning of this longed-for opportunity. With the passing of the years she was permitted to satisfy her desires; but, whether in the old log house of her father's or in the more pretentious habitation she was always the same—"The perfect lady to the manor born." Never at any time was she unequal to the occasion, whether at official dinners and receptions in the nation's capital, at homes of distinguished people in the large cities or entertaining some of the most noted people in the world, her dignified and easy manner gave one in her presence a feeling of ease and security. The quiet family life, however, was not to be entirely her lot. Her husband's active career compelled her to accompany him on many of his journeys. Naturally when he represented the Territory as Utah's delegate to Congress, it was imperative for her to set up a temporary home in Washington.

So home-loving a woman naturally shrank from the publicity of political life, but she sustained her husband and in her quiet, steadfast way was a support and comfort all through his marvelous career, as long as she lived.

When at last it seemed as though there might be years of unmolested, prosperous home life, her health began to fail. Her two eldest sons, John Q. and Abraham, were married and performing missions in foreign lands when the last call came for her, January 25, 1882.

Characteristic of her courage to the end, with these two sons thousands of miles away and her devoted husband in Washington making a desperate defense for his people against the passage of the Edmund's Bill, she dictated the following telegram to him: "Remain at your post, God can raise me up, if it is His will, in answer to your prayers there, as well as if you were here." Later in the day she had her four little children brought to her bedside—Mary Alice, 14; David H., 10; Emily, 7; and Sylvester Q., 4—kissed and blessed them, then to Mary Alice consigned the special care of her baby brother Sylvester.

Six of the eleven children survived their mother. One son, Abraham H., became a member of the Council of the Twelve. Two are now living: Sylvester Q., an apostle of the Church, formerly Presiding Bishop, and Mrs. Emily Cannon Willey.

A fitting proverb for Elizabeth Hoagland Cannon is the following: "Give her of the fruits of her hands; and let her own works praise her in the gates."

Items for Consideration

1. What qualities of body, heart and mind did Elizabeth Hoagland early exhibit and under what circumstances?
2. What was the occasion of the Exodus from Nauvoo in 1846?
3. Why did this Exodus cause so much suffering among the exiles?
4. Apparently Elizabeth had a good time crossing the plains. Explain how she could do this.
5. Elizabeth married one of the most capable and active men found in the Church during his adult lifetime. Who was George Q. Cannon and what positions did he hold?
6. What reasons do you have for believing that Eizabeth was in every way worthy of her honored husband?
7. Name some of the trials and sorrows she experienced.
8. State why you think she was a true and faithful wife.
9. Tell why you think she was one of God's noble women.
10. Point out incidents that indicate she had unfailing faith in our Heavenly Father.
11. What helpful lessons can we learn from her life?

"L. D. S. Training Doesn't Cost—It Pays!"

BUSINESS TRAINING INCREASES EMPLOYABILITY

THE COLLEGE

THE COURSES

Shorthand (Stenotype or Gregg)
Typewriting
Bookkeeping
Accounting
Penmanship
Character Education
English
Commercial Law
Arithmetic
Machine Calculation
. . . and others

Day and Evening Classes throughout the year. Low Rates—High Standards of Instruction.

Information gladly furnished on request.

L. D. S. BUSINESS COLLEGE

70 North Main Street **Salt Lake City, Utah**

Do You Value The Friendships You Hold?

Enrich Them With Selected

Christmas Greetings . . .

Choose from the most Attractive Assortment in Town

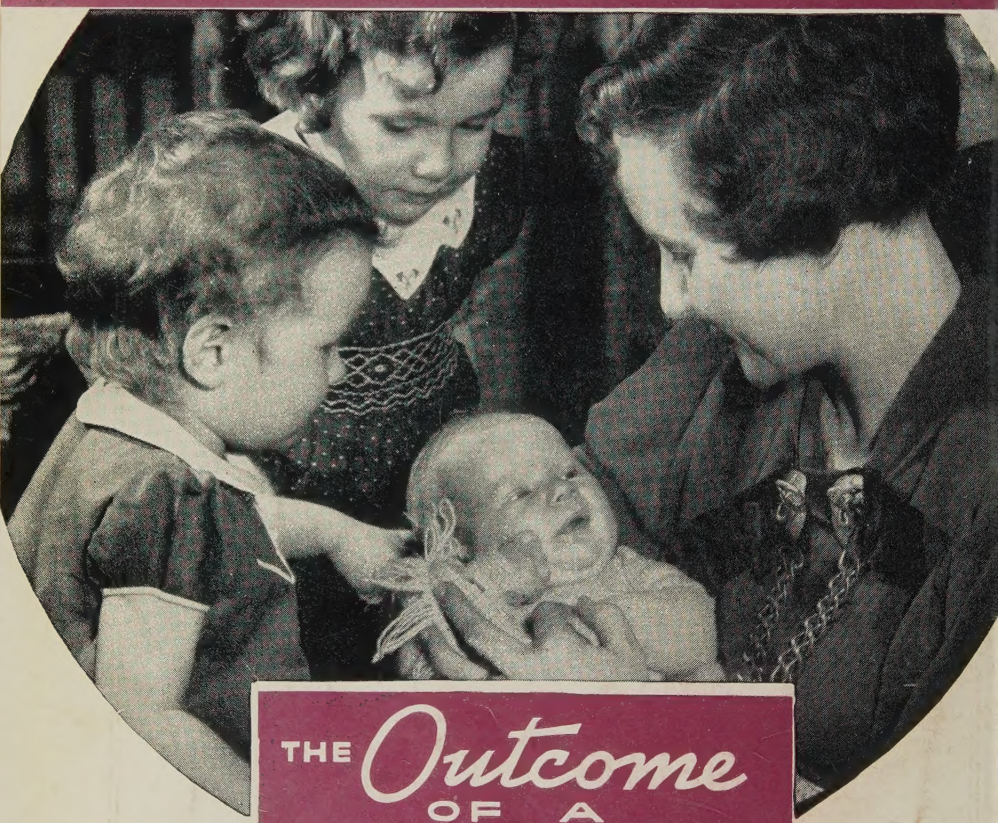
Printed with your own personal sentiment and name

Now on display at

The Deseret News Press

33 Richards Street

A PROTECTED AND HEALTHFUL HOME LI



THE *Outcome* OF A BENEFICIAL INCOME

BENEFICIAL LIFE INSURANCE COMPANY

Is your Life Insurance BENEFICIAL

HOME OFFICE—BENEFICIAL LIFE BUILDING, SALT LAKE CITY, UTAH

HEBER J. GRANT, PRESIDENT